

THE CRITICAL REVIEW.

For the Month of December, 1769.

ARTICLE I.

A Six Months Tour through the North of England. Containing, an Account of the present State of Agriculture, Manufactures, and Population, in several Counties of this Kingdom, &c. Interspersed with Descriptions of the Seats of the Nobility and Gentry; and other remarkable Objects: illustrated with Copper Plates of such Implements of Husbandry, as deserve to be generally known; and Views of some picturesque Scenes, which occurred in the Course of the Journey. Four Vols. 8vo. Pr. 1l. 4s. Nicoll.

IT is with pleasure that we follow our Trismegistus in his travels, which disseminate the arts of living among his countrymen. We have already given our opinion concerning his Six Weeks Tour * through the Southern Counties of England and Wales, which was so well received by the public, that he was encouraged to proceed to the publication before us, and to undertake another tour through the North of England, where agriculture and horticulture seem to have made rapid advances, and are not only protected but practised by personages of the highest rank and nobility, who in this sense may claim an indisputable title to patriotism.

In a very modest preface, our author, Mr. Young, pays his grateful acknowledgments to such of the nobility and gentry who have encouraged him in his undertaking by personal communications; and lays before the reader his own pretensions to experience in the business of farming.

* See Vol. xxv. p. 201.

'I have, says he, been a farmer these many years, and that not in a single field or two, but upon a tract of near 300 acres, most part of the time; and never on less than 100. I have cultivated, upon various soils, most of the vegetables common in England, and many that have never been introduced into field husbandry; but, what is of much more consequence towards gaining real experience, I have always kept, from the first day I began, a minute register of my business; insomuch that, upon my Suffolk farm, I minuted above three thousand experiments; in every article of *culture, expences, and produce*, including, among a great variety of other articles, an accurate comparison of the old and new husbandry, in the production of most vegetables: but in this, I would by no means be thought to arrogate any other, than that plodding merit of being industrious and accurate, to which any one of the most common genius can attain, if he thinks proper to take the trouble.—From those experiments, I have selected the most conclusive, and propose to lay them before the public, under the patronage of a name auspicious to agriculture.'

Our author apologizes for introducing so many descriptions of houses, paintings, ornamented parks, lakes, and the like embellishments. 'They are, says he, a proof, and a very important one, of the riches and happiness of this kingdom.' Some foreigners may, perhaps, think, that if expence and elegance of building are admitted as tests of national riches and happiness, England can by no means claim the precedency of several countries on the continent. Be that as it may, England must stand unrivalled in the nearness, elegance, conveniency, and cheerfulness of her other buildings, from the nobleman, or great landholder, down to the meanest peasant. We may likewise venture to say, that in the art of ornamenting houses by planting, laying out grounds, and the decorations both of agriculture and horticulture, no nation has ever equalled the English. These, especially the first, are the true characteristics of national riches and happiness.

This writer's plan is very different from those of foreigners who write upon the same subject. How many Frenchmen, since the peace of Utrecht, have, without stirring from the fire-side, upon the strength of a little information, and a great deal of calculation, not only announced the aggrandizement of their own country, and the total ruin of England in a few years! and how many of their presses are now working to prove, that Great Britain must soon sink under the weight of her national debt, for which we have all the evidence that pen, ink, and paper can give us!

Mr. Young deals in realities. He trusts to no suppositions; he believes in no reports; and perplexes himself by no calculations. He advances no facts but those he has seen; he describes no spot he has not visited; he relies on no paper-plans; and all he lays down is confirmed by experience. He does not pretend to say, that his observations alone are sufficient to constitute what we may call the canons of agriculture, or to supersede the necessity of other enquiries, of which he appears to be very desirous; for, as the field is large, and its soils are various, the study of its culture is excessively copious. Our author contributes his quota of experimental information; and would other public-spirited gentlemen do the same, a system might be made out of the whole, that would greatly facilitate the practical part of British husbandry. It is no small recommendation to this writer, that he appears to be fond of no particular practice, but leaves improvements and facts to speak for themselves. His method is to represent the particular manner in which husbandry is exercised in every place he visits, with the circumstances of labour, implements, provisions, and other concomitant particulars. We shall give a short specimen in the very first instance that occurs in his Tour, from which the reader may form some idea of the numerous examples that follow, many of which are far more copious and complicated, though all are drawn up in the same form, and tend to the same purpose.

From Hatfield quite to Welwyn, the soil continues a light gravel, but most of the occupiers possess some fields of stronger land, upon which they raise better wheat than on their gravels. About Bishop's Hatfield, farms run in general from 70 and 80*l.* to 140*l.* a year, rent about 12*s.* at an average. Their course of crops is in general,

1. Fallow
2. Wheat
3. Pease or oats
4. Fallow
5. Turnips
6. Barley,

which is very good. For wheat they plough four times, sow two bushels and an half of seed, and reap on a medium twenty-five bushels. For barley they plough their turnep-land generally but once, unless the soil is not in good order, in which case they give two stirrings, sow four bushels, and gain about four quarters. For oats they plough but once, sow four bushels and get four quarters. For pease also but once, sow the same quantity and gain about twenty bushels. Beans they very

404 *A Six Months Tour through the North of England.*

seldom sow. For turneps they stir three times, hoe once, and feed off with sheep; very often sell them to the sheep graziers, the price at an average of years about 50s. an acre. Particulars of one farm, I heard of, as follows;

150 Acres in all
 120 Ditto arable
 30 Grass
 £. 120 Rent
 6 Horses
 5 Cows
 100 Sheep
 4 Servants
 2 Labourers
 20 Acres of wheat
 30 Spring corn
 31 Turnips

L A B O U R.

In harvest, 36 to 38s. a month, and board.
 In hay time, 9s. a week.
 In winter, 1s. and small beer.
 Reaping, 5s. per acre.
 Mowing corn, 1s. and 1s. 3d.
 Mowing grass, 2s. 6d.
 Hoeing turnips, 4s. and small beer, before harvest; 5s. in harvest.

I M P L E M E N T S.

A cart, 13l. complete with broad wheels.
 A plough, from 3l. to 4l.
 A pair of harrows, from 1l. 10s. to 3l.

P R O V I S I O N S, &c.

Beef, per lb.	—	—	—	4d.
Mutton,	—	—	—	4
Veal,	—	—	—	3 $\frac{1}{2}$
Butter,	—	—	—	7
Bread,	—	—	—	2
Candles,	—	—	—	8
Soap,	—	—	—	8

Labourers house-rent from 50s. to 3l.
 Wear of their tools *per annum*, 25s.
 Their firing, 40s. *per annum*?

Our author sets out from North Mims to Stamford. He relates some curious experiments on the culture of grasses and carrots. He visits the earl of Bute's seat at Luton, the duke of

of Bedford's at Wooburn, and the duke of Manchester's at Kimbolton, all which he describes particularly in the manner we have formerly specified *.

We have thought proper to add the preceding account of our author's method, which we omitted in our Review of his former Tour, because this work renders his plan a far more national and interesting object; and his investigations may be imitated from our specimen, by many who cannot afford to purchase a work of four large octavo volumes.

Mr. Young, in his second letter, gives us the state of husbandry from Stamford to Rotheram, with a particular description of the earl of Exeter's fine seat at Burleigh, and its pictures. We must here premise, that though agriculture is this gentleman's profession, and the chief subject of his publication, yet he talks in a far more decisive tone as a connoisseur in painting and architecture, than as a farmer or a husbandman. He pays no regard to names; and he must pardon us, if we think that he has not carefully distinguished between the paintings and copies of some great masters. In speaking of Burleigh-house, he mentions 'a Venus and Cupid, N. Poussin; fine, but the sky-blue a strange one, indeed!'—'Four pictures, by Carlo Maratti, but not in his best manner.'—'Virgin and child; Correggio; the colouring of this picture does not equal the idea one has formed of this great master's genius.' Even Raphael finds no quarter from him; 'Virgin's head; a sketch by Raphael.'—'Joseph's head; a ditto by ditto. The name of Raphael is great; but these sketches will not answer any one's idea who has seen these alone of this master.' The following is one instance of Mr. Young's impartiality to merit.

* Christ blessing the elements, by Carlo Dolci. To desire you to make a pause when you come to this picture, would surely be needless; for all, from the connoisseur to the clown, must be struck with astonishment at the first entering the room: sure never piece was finished in so perfect a manner; and at the same time the *great expression* so little damaged by it; in short, the expression of *the soul* is as great as the finishing of *the mouth*; and the whole piece most superlatively excellent. The divine resignation,—attention to the moment,—religious complacency of soul;—all is most exquisite: there is not only a picturesque beauty in this piece, but an *ideal* one, and in a noble stile; for the sentiments in the countenance of our Saviour, are rather those of an imaginary existence, something superior to humanity, than a representation of what is ever beheld. The finishing and colouring, down to the bread and

* Vide ut supra.

napkin, are inimitable; the general glow and brilliancy exquisite; the bold relief of the right hand, beyond expression; the hollowness of the open'd mouth surprizingly touched. In a word, every part of this amazing work proves that Carlo Dolci deserves to be ranked among the first of painters.'

Our author proceeds to the duke of Ancaster's house at Grimsthorpe, to the duke of Rutland's at Belvoir, and gives his reader some curious well-attested experiments upon carrots, cabbages, potatoes, and other vegetables. Arriving at Rotherham, he describes its manufactures in iron-work and pottery-ware, as he does those of Sheffield, which are particularly curious, and little known to the public.

'Sheffield, says he, contains about 30,000 inhabitants, the chief of which are employed in the manufacture of hard-ware: the great branches are the plating-work, the cutlery, the lead works, and the silk mill. To give a clear and distinct account of these articles, would require infinitely more time than any one can suppose an agricultural observer could give them.

'In the plated work some hundreds of hands are employed; the men's pay extends from 9s. a week to 60s. a year: in works of curiosity, it must be supposed that dexterous hands are paid very great wages. Girls earn 4s. 6d. and 5s. a week; some even to 9s. No men are employed that earn less than 9s. Their day's work, including the hours of cessation, is thirteen.

'In the cutlery branch are several subdivisions, such as razor, knife, scissar, lancets, fleams, &c. &c. Among these the grinders make the greatest earnings; 18s. 19s. and 20s. a week, are common among them; but this height of wages is owing in a great measure to the danger of the employment; for the grindstones turn with such amazing velocity, that by the mere force of motion they now and then fly in pieces, and kill the men at work on them. These accidents used to be more common than they are at present; but of late years they have invented a method of chaining down an iron over the stone on which the men work in such a manner, that in case of the above-mentioned accidents, the pieces of the stone can only fly forwards, and not upwards; and yet men by the force of the breaking have been thrown back in a surprizing manner, and their hands struck off by shivers of the stone. The mechanism of these grinding wheels is very curious; many grindstones are turned by a set of wheels which all receive their motion from one water-wheel, increasing in velocity from the first movement to the last, which is astonishing; in the finishing wheels it is so great, that the eye cannot perceive the least motion. In the other branches of the cutlery, workmen earn from 1s. 6d. and 2s. to 10s. 6d. a day: the first are common wages, and the last easily

easily earned by the polishers of the razors. Surprizing wages for any manual performances! all the hands in these branches have constant employment.

Here is likewise a silk mill, a copy from the famous one at Derby, which employs 152 hands, chiefly women and children; the women earn 5 or 6s. a week by the pound; girls at first are paid but 1s. or 1s. 2d. a week, but rise gradually higher, till they arrive at the same wages as the women. It would be preposterous to attempt a description of this immense mechanism; but it is highly worthy of observation, that all the motions of this complicated system are set at work by one water wheel, which communicates motion to others, and they to many different ones, until many thousand wheels and powers are set at work from the original simple one. They use Bengal, China, Turkey, Piedmont, and American raw silk; the Italian costs them 35s. a pound, but the American only 20s. it is a good silk, though not equal to the Piedmont. This mill works up 150lb. of raw silk a week all the year round, or 7800lb. *per annum*. The erection of the whole building, with all the mechanism it contains, cost about 7000l.

I would advise you, in case you take this place in your way to the more northerly parts, to view all the mills in town; among others, do not forget the tilting-mill, which is a blacksmith's immense hammer in constant motion on an anvil, worked by water wheels, and by the same power the bellows of a forge adjoining kept regularly blown: the force of this mechanism is prodigious; so great, that you cannot lay your hand upon a gate at three perch distance, without feeling a strong trembling motion, which is communicated to all the earth around.

Mr. Young stops at the earl of Strafford's house at Wentworth-castle, describes the manufactures at Wakefield and Leeds, and gives us a ridiculous description of the modern improvements upon Beverley minster. His reflections upon the high price of labour in this country are extremely just; but he thinks, upon the whole, that employment and good pay will always produce hands, and that 2s. 6d. a day will tempt some to work who would not touch a tool for 1s. It is, says he, no paradox to assert that money will at any time make men. The East Riding of Yorkshire, is one proof of these assertions among others; for the inclosures and turnpikes were carried on with great spirit, during the latter years of the war, notwithstanding the great scarcity of hands so often talked of.

Our traveller gives us a critical description of York minster, but is not very profuse in his recommendations of the assembly-room there; and we are told, that the adjoining rooms for

tea, cards, and the like, are *mere nothings*. He thinks after all, that by far the most curious things to be seen at York, are the copies of several capital paintings, which he describes, by Miss Moret, a lady of the most surprising genius. Mr. Young, however, has forgot to inform us, whether those copies are pencil, or needle, or tapestry-work. The description of Wentworth-house, the seat of the marquis of Rockingham, between Rotheram and Barnesley, is among the most brilliant parts of this publication; but it is too long to admit of being inserted here, and to omit any part of it would do an injury to the whole. It is therefore sufficient to say, that it does honour to the taste of the noble proprietor, and that, according to our author's description, Wentworth-house is, perhaps, the most elegant of any nobleman's seat in Europe.

From Wentworth-house Mr. Young travels to Kiveton, the seat of his grace the duke of Leeds, which he likewise describes. Speaking of a picture of the four evangelists by Titian, he tells us, they are 'heavy and inexpressive, but the diffusion of light good, the air of the heads is fine, and the hands appear to me very well executed.'—Paul Veronese's Marriage of Cana, a strange groupe; the drapery very bad; nor is there any propriety of action: the expression is, however, strong.'—Does not this description of those two paintings create a strong suspicion, that they are bad copies of excellent originals? Our author from thence proceeds to describe lord Mexborough's house, at Methley,—Lord Irwin's, at Temple-Newsham,—and Sir John Ramsden's at Byrom.—Here the first volume concludes. It must not be omitted, that this and the other three volumes are adorned with copper-plates, representing the different tools made use of in husbandry, falls of water, landscapes, and other curiosities, designed by Mr. Young himself.

The second volume opens with the husbandry from Beverley to Cleveland, and Sir George Strickland's woollen manufactory at Boynton. We have here an entertaining description of Castle Howard, which was built by Vanbrugh, and therefore its architecture is not highly commended. It contains, however, many excellent antique busts and statues, as well as very good paintings. The next letter contains many experiments of Mr. Turner, whose seat is at Kirk Leatham, upon cabbages, clover, carrots, potatoes, lucerne, and grasses, besides his improvements in building, the breeds of cattle, and his encouragement of population. The common husbandry in Cleveland is described, as is also the agriculture from Cleveland, by Stanmore, to Richmond—the seat of Sir Thomas Robinson at Rookby,

together with the romantic country from Bernard-castle to Eggleston Middleton—the exquisite and surprizing landscapes—fall of the river Tees—vast tracts of waste lands—proposed improvements—extensive tracts of waste, but excellent lands, from Bows to Brough—dreadful country across the moors, from Brough to Askrig—vast improveable tracts of waste lands,—and Mr. Elliot of Freshington's surprizing improvement of clover.

Innumerable are the experiments and improvements in husbandry mentioned by our author in his travels, till he arrives at Kiplin, the seat of Mr. Crowe, who has, it seems, some very fine pictures. In speaking of Mr. Danby of Swinton's rural oeconomies, and his excellent management of his coal-mines Mr. Young introduces to his readers one James Crofts, one of the most extraordinary geniuses which this or any other age has produced (though only a poor miner) for the improvement of land; and our author humanely proposes a subscription for his benefit, to which we most heartily wish success. Hackfall and Studley-park, belonging to Mr. Aislaby, and both of them ornamented grounds, but in a different stile, equal every thing we can conceive of paradise, as described by Milton. Our traveller leaving these enchanting spots plunges himself again into husbandry, which he exhibits in a thousand different shapes, every place presenting him with different qualities of the soil, and different manners of culture. This volume closes with a description of Raby-castle, the seat of the earl of Darlington, and the noble improvements in agriculture made by his lordship, who has rendered it an elegant as well as useful study.

The third volume begins with the state of husbandry from Raby to Newcastle—the culture of mustard at Durham—the description of Mr. Carr's seat at Cocken, and of the town of Newcastle and the adjacent collieries. He supposes Newcastle to contain about 40,000 souls; to employ of its own, 500 sail of ships, 400 of which are colliers. The corporation have an estate of 13,500*l.* a year, and allow their mayor 1200*l.* a year. Mr. Young complains of the non-communicative temper of the Newcastle people in matters that relate to their trade. He supposes that the iron-works, late Crawley's, are the greatest manufactory of the kind in Europe. He says, that several hundred hands are employed in it, and that 20,000*l.* a year is paid in wages. Has he seen the iron-works at Carron in Scotland?

From Newcastle our author travels to Carlisle, minutely representing the husbandry all the way. He describes the castle of Alnwick, the seat of his grace the duke of Northumberland, who has rebuilt most of it in a light elegant gothic taste. We may call this country the native land of true patriots, and the

the gentlemen who inhabit it appear to be the true descendants of Cato the Censor, who was a friend to his country in nothing more signally than in his giving the Romans an example by improving his Sabine farm. Mr. Young has given us the names of several of those gentlemen, particularly Mr. Dixon of Belford, Mr. Clarke, Mr. Wilkie, Sir Walter Blacket, and Sir James Lowther. Nothing that was ever struck out on canvas by the boldest spirited painter, can equal the scenes and landscapes to be met with in the road from Carlisle to Kendal. The glorious lake of Keswick, more than fills the imagination with all that is beautiful, great, and stupendous; and our author has taken pains to delineate with his pencil several cataracts and prospects in the neighbourhood of Keswick. The same may be said of Winander Meer, ten miles west of Kendal. Among other curiosities introduced in this work, mention is made of a living worth four pounds a year, a pair of wooden shoes, the common wear of the peasants, and a goose gate, which is a right of keeping a goose on a common.

From Kendal our author goes to Manchester and Lancaster. He describes the manufactures of both. He next visits the town of Liverpool, its exchange, church of St. Paul's, and its noble docks. He then makes the tour of the duke of Bridgewater's navigation; and, we believe, the description of the works at Manchester, and his grace's amazing schemes, have been nowhere so well and so judiciously treated of as in this work. The author has pointed out its several defects and failures, and done equal justice to the success and spirit of the whole; but it is impossible to convey any idea of such constructions by an abridgement, and the description is too long to be admitted here.

We have next a tour from Dunham to Birmingham; including the method of making the famous Cheshire cheese, and the Staffordshire potteries at Burslem, established by Mr. Wedgwood. Our readers may, from the following quotation, form some judgment whether the present spirit of enterprize in England yields to that of the antient Romans.

'I took the opportunity of being at Burslem to view the amazing works carrying on at Harecastle. The navigation I mentioned in describing that of the duke of Bridgewater, promoted by my lord Gower, and carried on by subscription, to join the ports of Hull and Liverpool, is carried across the kingdom, without any very material interruption, except at Harecastle; but there it follows a valley, which, contrary to most, terminates against hills, without any winding around them; so that the navigation must either be here stopped, and a land carriage, like the American ones, at the falls in their rivers, be
the

the consequence, or the range of hills which faced them pierced through: the attempt was an immense one; but it is made, and will undoubtedly succeed.

The tunnel, in the duke of Bridgewater's navigation, is of a small breadth, as it is the termination of the canal, and boats made on purpose for entering it; but Harecastle being almost in the center of a navigation of an hundred miles, a subterrane must of necessity be spacious enough to admit all the traffic of the canal, passing and repassing, or it would be useless. The canal is therefore carried under-ground in its common breadth and depth; it is twelve feet wide, and nine high; and will extend under an high range of country above a mile and half. The first estimate, or rather supposition of the expence, was 10,000*l.* but it is now said that that sum will prove very insufficient; the immensity of the undertaking not having (relative to the estimate) been duly considered.

It is certainly an amazing work; about four hundred yards of it are finished. The method of working, is sinking shafts like those of coal pits, in a line over the course of the canal; engines are then erected, and the earth, rock, coal, and all the substances that rise, drawn up by a horse, which is kept regularly employed in drawing up the *stall*, as fast as the workmen dig it below, in hollowing out the cavern: it is walled, paved, and arched, as they finish. Other machines, worked by wind and water, are erected also to draw up the water: the whole work is carried on regularly, and all obstructions removed as fast as they are discovered. In a word, the success of the work is not doubted; but as to the extent of the expence, it cannot admit of calculation, as it is impossible to conjecture the nature of the strata they will have to cut through, the hardness of the rock, or the quantities of water with which they will be troubled. I was told that the navigation will be in some places near two hundred feet below the surface.

By such noble undertakings is the present age peculiarly distinguished. When agriculture, manufactures, and commerce flourish, a nation grows rich and great, and riches cannot abound, without exciting that general industry, and spirit for improvement, which at last leads to performing works, which, in poorer times, would be thought wonders.

This author complains of the shyness of the people of Birmingham in communicating things, even of the most common nature, owing to the French having carried off some of their fabrics. The public is already acquainted with the description of the Leasowes, the beautiful ornamented grounds of the late Mr. Shenstone, by Doddsley, whom Mr. Young, in one or two par-

particulars, rectifies. Hagley, the seat of the right honourable lord Lyttelton, and its park, are beautifully described, and seem to animate our author with the genius of their noble owner, to whom they are no discredit.

‘ These grounds, says he, upon the whole, cannot be sufficiently praised: the natural variety is great, and the advantage of being so nobly clothed with venerable oaks, peculiarly fortunate; but art has added fresh lustre to every feature of nature, and created others which display a pregnant invention, and a pure and correct taste. Waters that are trifling in themselves, are thrown into appearances that strike and delight the mind, and exhibited in such an amazing variety, that one would be tempted at first to think the source vastly more considerable than it in reality is. Let me further add, that the buildings have an equal variety, are all in a most just taste, and placed with the utmost judgment, both for commanding the most beautiful scenes, and also for assisting in forming them, themselves.’

Mr. Young describes next the husbandry from Hagley to Oxford; lord Lyttelton’s experiments in draining; and thinks that the porcelane works at Worcester are not equal to those at Dresden, and that they have not been carried to that degree of perfection which some have asserted. ‘ It is, says he, well known that all the porcelane in Europe may be melted in a Dresden cup, unhurt; and that the Dresden cup will itself melt in an old China one, unhurt; which shews the amazing perfection that empire had long ago attained in every part of the curious arts that do not depend on design.’

Our traveller commends the excellent husbandry in the Vale of Evesham—Mr. Penny’s experiments in agriculture—and describes the earl of Litchfield’s fine seat at Ditchley. What volleys of execrations would old general Guise, if alive, have poured out against the freedom with which this gentleman has treated some of the pictures which he bequeathed to the university of Oxford! It must, however, be remembered that he has praised others. Caracci, Titian, Guercino, Guido, Mantegna, Poussin, and other great names in painting, are the authors of vile productions; and a sketch by Vandyke representing a saint ready to suffer martyrdom, is pronounced to be a nothing.

‘ Though we highly applaud free-thinking in painting, and a disregard to the authority of all names where merit is wanting, yet this free-thinking sometimes grows into infidelity, and a too temerarious contempt of great masters. We have personal reasons to say, that this author is not very frequently mistaken

In his censures; but we believe he would alter some of them, upon a review of the same pictures.

The fourth volume begins with the state of husbandry from Oxford to North Mimms, and the neighbourhood of London. The author enters into a long, but very useful, review of all he says before, and gives the averages of every particular, especially five large average tables of all the farms inserted in the tour, from which no extracts can be made. He then brings the whole into one point, and reckons the total annual income of England, arising from the soil, manufactures, commerce, public revenue, sums at interest, law, physic, &c. to amount to 122 millions, which he supposes to be a moderate calculation, as he has omitted in his account various kinds of income. He thinks that the apprehensions from the public debts, the load of taxes, and the like considerations, are groundless.

‘ From this review, says he, of the agriculture, &c. of this kingdom, I apprehend there is no slight reason to conclude, that England is, at present, in a most rich and flourishing situation; that her agriculture is, upon the whole, good and spirited, and every day improving; that her industrious poor are well fed, cloathed, and lodged, and at reasonable rates of expence; the prices of all the necessaries of life being moderate; that our population is consequently increasing; that the price of labour is in general high; of itself one of the strongest symptoms of political health; but at the same time not so high as to leave any reason to fear those ill effects which have been prognosticated concerning it; that the wealth of all other ranks of people appear to be very great, from the almost universal manner in which the kingdom is adorned with stately as well as useful buildings, ornamented parks, lawns, plantations, waters, &c. which all speak a wealth and happiness not easily mistaken: that all kinds of public works shew the public to be rich; witness the navigations, roads, and public edifices. If these circumstances do not combine to prove a kingdom to be flourishing, I must confess myself totally in the dark.’

Upon the whole, as we have no reason to doubt the authenticity of this gentleman's information; as he states every fact he lays down with fullness and precision; as he gives us unquestionable evidences in every page, of his industry, experience, judgment, and taste; we must look upon this publication to be a fair essay towards obtaining that most useful of all learning, the knowledge of ourselves. The author has removed the cause from the court of conjecture and supposition, to that of fact and experience. If he has been mistaken, it would be of national benefit to disprove what he has advanced; but till this is done in the same manner and upon the same principles that he

has

414 *A Letter to the Right Honourable George Grenville.*

has followed, this work must continue the public standard for the intrinsic state and value of England, or at least that part of it which he has visited.

II. *A Letter to the Right Honourable George Grenville, occasioned by his Publication of the Speech he made in the House of Commons on the Motion for expelling Mr. Wilkes, Friday, Feb. 3, 1769. To which is added, a Letter on the public Conduct of Mr. Wilkes, first published November 1, 1768. With an Appendix.* 8vo. Pr. 1s. 6d. Fell.

PUBLIC fame has attributed this letter to Mr. Wilkes, nor are we very solicitous to contradict the report. If he is the author, he has here exhibited a real specimen of patriotism, because, without regard to the vast weight which Mr. Grenville's experience, figure, and connections, might give to the opposition, - he has attacked him in a manner as fair as it is spirited, and thereby given at least a proof of his own independency upon party, which must do him honour in the eyes even of his political enemies.

This letter-writer, assumes the character of a friend to Mr. Wilkes; and introduces a review of Mr. Grenville's conduct in the ministry after the mock abdication, as he calls it, of lord Bute, in April 1763.—The reader may easily conceive in this detail, that he adopts the vulgar notion of that lord's retaining all the real power of government, and that the rest of the ministers were no more than his puppets, and were actuated by his wires.

‘ There is, Sir, says he, in almost every part of your *Speech* a rancour and malevolence against Mr. Wilkes, which has betrayed you into a variety of gross mistakes, and palpable *falsehoods*. Did you mean to gratify a private and personal resentment for the abuse Mr. Wilkes has so liberally (as you assert) thrown upon you? page 6. If you did, you have accomplished it at the expence of honour, truth, and your own reputation. The world shall judge. You say in page 10, that *he* (Mr. Wilkes) was tried and CONVICTED for being the AUTHOR and publisher of the three obscene and impious libels, &c. You repeat the accusation, p. 19, with regard to the three obscene and impious libels, which were WRITTEN by him. I have examined your charge with an office-copy of the second sentence passed on Mr. Wilkes, and I find it absolutely groundless. There is not a syllable of author or authorship in any part of it. The words are, *being convicted of certain trespasses, contempts, and grand misdemeanors, in PRINTING AND PUBLISHING an obscene and impious libel, intitled An Essay on Woman, and other impious libels in the information in that behalf specified, whereof he is impeached,*

&c. I may now appeal to the impartial public, if truth is not here shamefully violated by you.'

Without entering into any critical investigation of the gross mistakes and palpable falsehoods here charged upon Mr. Grenville, we are unfortunate enough not to see any malevolence he is guilty of, admitting the vindication of Mr. Wilkes to be true. The crown-lawyers, very possibly, did not attempt to prove Mr. Wilkes to be the author of those writings; it was sufficient if they convicted him of being the printer and publisher, which they certainly did; and as he is by trade neither printer nor publisher, we believe every man in England held him for author: and the criminality of all the three being the same in the eye of the law, we can by no means see the malice of substituting the word Printer for that of Author. This observation holds good with regard to another false representation charged upon the right honourable gentleman for writing the famous North Briton, N^o 45. 'In both cases, says our author, the accusation, trial, and conviction, as the *authorship*, are entirely fabricated, or rather forged by Mr. George Grenville.'

The next matter brought against Mr. Grenville, relates to the petition of Mr. Wilkes, presented last winter to the house of commons.

'There remained, Sir, says our letter-writer, but one other thing, on which you could try your hand, and it has not escaped you. I mean the *Petition* of Mr. Wilkes the last winter to the house of commons. Your words are, *it was but a few days ago that I spoke and voted to restrain Mr. Wilkes from entering into the greater part of his PETITION, because the subject matter of his complaint had been FULLY heard, and the parties to it duly acquitted by the last house of commons, page 21.* A more direct falsehood I believe never came from the press, or even disgraced St. Stephen's Chapel. I desire to know if the late house of commons did *fully* hear the complaint of the *Evasion of the Habeas Corpus*, or the *close commitment of their member for three days without pen, ink, or paper, or the permission of seeing any person but his goalers, although charged only with a misdemeanor, or the breach of privilege by serving a member of parliament with a SUBPOENA.* Was either of these questions once agitated in the last house of commons? The minority ought to take shame to themselves that questions of such magnitude never were even mentioned in the house, except once by Mr. Wilkes himself, on the first day of the session, and the only day his health permitted him to attend. Many other complaints in his *Prison* have occurred since, and therefore could not be stated before; such as, that counter-notices, signed summoning officer, were
sent

sent to several of his jury only the day before the trials, and that the papers seized under the General Warrant were produced as evidence on his trials. Was either of these circumstances even stated to the late house of commons, so far from being fully heard, and yet they make a part of this very *Petition*? You add that the parties were DULY ACQUITTED by the last house of commons. This too is a perversion. The Journals only say, that the complaint (of the imprisonment of Mr. Wilkes's person, the plundering of his house, the seizing of his papers, &c.) against those worthy Gentlemen, Philip Carteret Webb, Robert Wood, John Monny, Robert Blackmore, and James Watson, be discharged. Journals, vol. 29. page 843. An honest English Jury, however, nobly vindicated the rights of the people. They had at heart the liberty of the subject, and despised the example of meanness and treachery given them by the majority in a place

* Where crowns of freedom, by the fathers won,
Drop leaf by leaf from each degen'rate son.

The same Mr. Wood was not *duly acquitted* by a jury of his peers. He was found *guilty*, fined one thousand pounds sterling and the costs of suit.'

As this is a matter of privilege, we do not think ourselves at liberty to enter upon it, and we cannot help observing the *et cetera* introduced into the complaint mentioned in the Journals.

This author next animadvertes upon his antagonist having said, that he could not agree with those who think that the papers relative to the Essay on Woman were obtained by those who prosecuted Mr. Wilkes in any undue or improper manner. The letter-writer, to confute this opinion, has given us the evidence of Curry, who secreted a copy of the poem, both as he swore it at the Mansion house, and as it appeared before the house of commons. We have carefully read both, and cannot help declaring, that if Curry's testimony ought to have any weight, the means of obtaining that copy by the prosecutors were such as, we think, a man of honour can scarcely commend; but, perhaps, *quod fieri non debet, factum valet*; and when the matter came before the court of King's-Bench, the manner of obtaining the evidence was entirely laid out of the question.

As to the treasury-money expended in this prosecution, and the subsequent branches of it, we believe all prosecutions of the same kind have been carried on in the same manner for these two hundred years past, without being deemed either unjust or illegal. It is true, that a series of precedents ought to be no plea against the violation of law; but we are to observe

at

at the same time that there is scarcely a precedent of so large damages being given as upon that occasion, when all circumstances are considered. This author next attacks Mr. Grenville for asserting, that Mr. Wilkes was tried and convicted by a favourable jury. He says, the jury was illegal, and he gives some circumstances attending it, which we do not think *safe* to repeat here; and concludes with the following question, which we do not think proper to answer: 'Was the jury which found Mr. Wilkes guilty of *publishing an unpublished poem, a favourable, or even a conscientious jury?*'

The right honourable speech-maker says, that Mr. Wilkes's libel was certainly not less seditious, or criminal, than Dr. Shebbeare's. We think the letter-writer's offering to prove to the house of commons the truth of all that is inserted in N^o 45. is a very futile argument in its favour, as he must be conscious that there could be no proof brought either of its truth or its falsehood, the nature of the charge admitting of none. This must be so evident to every man of common sense, that it is surprising this writer should adopt such reasoning. He is much better warranted when he compares the North Briton, N^o 45, to the Sixth Letter to the People of England, which, he says, traduced the *Revolution*, aspersed the memory of king William III. grossly vilified king George I. and II. and *bastardized the whole royal family*. 'Lord Mansfield, continues our author, declared in Westminster Hall, that Dr. Shebbeare, *by that LETTER, approached the nearest to high treason, without actually committing it, of any paper he ever read.*'

This author's personal strictures upon his antagonist, his representations of the late peace and the cyder-act, and above all, the ridiculous comparison between what Henry IV. of France did, and what he insinuates a certain great prince ought to have done in the case of an excise, are venial invectives of a person impressed with resentment, and exasperated under sufferings. His declamations against general warrants, and the seizure of papers, are in like manner allowable; but would have much greater merit, if they could find an advocate in any officer or servant of the crown at present. The treatment of Mr. Wilkes, and other matters relating to that prosecution, have been again and again laid before the public; we shall not, therefore, repeat any thing concerning them that is advanced in this publication.

Speaking of the famous paper relative to lord Weymouth's letter, this author has again recourse to challenging his antagonist, to shew that truth is violated in that libel. 'I affirm, says the author, with Mr. Wilkes, that there is not the least mixture of falsehood, or even a dash of error in that paper,

and that the business of St. George's-Fields on the 10th of May 1768, was a premeditated, inhuman, and cowardly massacre of fourteen innocent persons.' This is a childish way of arguing, as the matter has already been tried in a court of justice, and the legality of the military proceedings on that occasion established. Nothing is more trifling, nor more easy, than to bring a peremptory denial to supply solid arguments. The rest of this pamphlet is taken up with matters that are either personal with regard to Mr. Grenville and his connections, and therefore not reviewable, or in facts that are already well known to the public, and some of them now under a legal determination. We cannot, however, dismiss it, without observing the very different character given to Mr. D——, now a lord of the T——y, from that which was inserted in the republication of the North Briton, by way of note, to distinguish that gentleman's amiable character from that of the duellist, who was then his colleague in the joint s——p of the T——y.

Having done strict justice to this publication, and candidly admitted every argument in favour of Mr. Wilkes, we cannot help thinking, that it is upon the whole a hasty and passionate production. Some parts of it, we apprehend, must be of service to the cause of the imprisoned patriot, because they are founded in truth and argument; but the declamatory passages come too late, as the public is now quite sick of invectives on both sides of the question. We are farther of opinion, that had the letter-writer been more dispassionate, he would have been more successful, since he has made some openings that would have been very improveable, had they not been choaked by invectives and personalities.

III. *Memoirs of the Life and Writings of the late reverend Nathaniel Lardner, D. D. containing a Catalogue of his Works, with several Letters relating to them, and other Original Papers. Also Eight Sermons upon various Subjects. 8vo. Pr. 5s. Longman.*

DR. Lardner was born in 1684, at Hawkhurst, in Kent. His father was a protestant dissenting minister, and was settled in 1703, or 1704, at Deal, in the same county; but it is uncertain where the doctor himself received the rudiments of his education. Having made a proficiency in grammar, however, he acquired a tincture of philosophy under Dr. Joshua Oldfield, at a London academy; and when he was somewhat turned of fifteen, he pursued his studies at Utrecht, under the professors D'Vries, Grævius, and Burmann; from the latter of
6 whom

whom he had a testimonial. He continued at Utrecht till the beginning of the year 1703, when he went to Leyden, where he studied about half a year; but no memorial of him is found till the year 1709, when he became a dissenting preacher, August 2.

In 1713, he resided in the family of lady Treby, widow to Sir George Treby, one of the judges of the Common Pleas, as domestic chaplain, and tutor to her youngest son Brindley Treby, Esq; with whom, in 1716, he visited the United Provinces, France, and the Austrian Netherlands, and kept a journal of his excursion, which lasted no more than four months. He was much affected at her ladyship's death in 1721, which was followed by that of his pupil in 1723. To those melancholy events he partly imputed a deafness, which he contracted about that time; and it encreased so much, that while he was sitting in the pulpit, he could scarcely tell whether his congregation were singing or not. During the last fifteen or sixteen years of his life, this malady gained so much upon him, that the only method of conversing with him was by writing.

He was, in the year 1724, engaged with several other ministers, in preaching the Tuesday Evening's Lecture at the Old Jewry, from whence, says the editor of his Memoirs, perhaps, originally sprung his great work, *The Credibility of the Gospel History*. We do not, however, perceive in the printed scheme for this lecture, any relation between that subject, and those allotted to Dr. Lardner. He belonged likewise to two clubs, as our editor calls them, of ministers, which met at Chew's Coffee-house, in Bow-lane, the one on Monday evenings, and the other on Thursdays. In the former, two questions for mutual improvement were proposed every meeting by the chairman, for free and candid debate; and every member in his turn was obliged to produce an essay on some learned or entertaining subject. In the Thursday's club, the members formed a design of composing a concordance of things to the Bible, and began to methodize the book of Proverbs, having beforehand drawn up a scheme for the whole design in general. This design, however, does not appear to have been brought to perfection.

In March 1726, he sent to the press part of the copy of a Discourse on the External Testimony to the Truth of the Christian Religion; and in Feb. 1727, were published, the two first volumes, or the first part of the *Credibility of the Gospel History*; which was particularly well received by the learned in general, both of the established church, and among the Protestant Dissenters.

ed. The beginning of February 1728, he was seized with a long and dangerous fever, from which he recovered, contrary to the expectation of Dr. Hulse, and the other physicians who attended him. In 1729, he accepted of an unexpected invitation to be assistant to his friend Dr. William Harris, in his meeting at Crutched Friars; and in November, the same year, he published the Vindication of three of our Blessed Saviour's Miracles, viz. The Raising of Jairus's Daughter, the Widow of Naim's son, and Lazarus, in answer to the objections of Mr. Woolston's Fifth Discourse on the Miracles of our Saviour. This publication engaged Dr. Lardner in a correspondence with Waddington, bishop of Chichester, who seems to have been a little sore by the doctor's appearing to put abusive railing terms upon the same footing with invoking the aid of the civil magistrate, and by hinting, as if pains and penalties had been demanded by some body or other, to be inflicted upon Mr. Woolston, to supply the place of solid reasons and arguments. The doctor, in answer to his lordship's letter, which is full of compliments to his piety and abilities, very plainly intimates, that he thought a demand had been made (we suppose by the established clergy) for punishing Woolston for his writings, and that such a demand must be against the spirit of Christianity. 'Your lordship, says he, freely declares he ought not to be punished for being an infidel, nor for writing at all against the Christian religion; which appears to me a noble declaration.'

His lordship insinuates in his letter, that Woolston's prosecution was for the scurrilous manner in which he wrote; but, answers the doctor, 'if men have an allowance to write against the Christian religion, there must be also considerable indulgence as to the manner likewise.' Upon the whole, the doctor concludes, that Woolston's punishment ought to be left to Him to whom vengeance belongs. At the same time, he owns, 'no one is to be allowed to say any thing injurious to men's characters: this is properly a breach of the peace.'

The bishop, in reply, professes himself to be entirely well satisfied with Dr. Lardner's explanation of himself, in all but the indulgence the latter pleads for as to the manner of writing against the Christian religion. His lordship asks, what opinion St. Paul and the primitive Christians would have entertained of Woolston's manner of writing. He declines entering into the question, how far it is punishable by a civil magistrate; but he thinks that he ought to be punished by excommunication, and that there could be no harm if the civil magistrate should restrain him from writing on in the same outrageous manner. Dr. Lardner in return to this admits,

that St. Paul, and the primitive Christians, would, with great justice, have excommunicated Woolston. * Mr. Woolston, (continues he) has writ in a most abusive and injurious manner to men's characters, but I did not know that he had been prosecuted for it, though I thought he well deserved it. And thus the controversy ended.

We have been the more diffuse upon this head, as we believe it is the only instance on record, in which an English prelate and a dissenting preacher of the greatest eminence agreed that a man ought not to be prosecuted or punished by the civil judge for writing against the Christian religion. Dr. Blackstone, perhaps *, will not agree with this doctrine; and if we mistake not, Woolston was punished, not for the manner, but the matter of his publication, and that he died under that punishment, confined in the King's-Bench prison.

Dr. Lardner exchanged likewise some letters with the late lord Barrington on the subject of Jairus's Daughter; his lordship, it seems, having maintained, that there is no conclusive evidence that she was dead. The doctor, in his answer, gives his reasons for believing that she was as much dead as Lazarus was. It would be unfair to enter farther into this question, as his lordship's letter cannot be found; but it ended in the highest acknowledgments in another letter, which is extant, of the doctor's learning, judgment, patience, candour, openness, and obliging manners.

About the year 1730, the doctor sent a letter, which is here printed, to Mr. La Roche, to be inserted in his Literary Journal, accounting for the reasons why the gospels of St. Matthew and St. John omitted the history of our Saviour's ascension. Dr. Lardner, all this while, was painfully prosecuting his great work of the Credibility of the Gospel History, and vindicated it from some objections made by Dr. Morgan; for which controversy, as well as his letter to La Roche, the reader must have recourse to the Memoirs themselves, and to former numbers of our Review, where that history occurs.

In 1737, he had a very polite affectionate letter from Dr. Secker, late archbishop of Canterbury, and then bishop of Oxford, on his presenting his lordship with a copy of his pamphlet, called, *Counsels of Prudence, for the Use of young Persons*. This letter was answered by the doctor, who touches upon some matters of offence, which the bishops complained had been given by the Dissenters of those days to the established church. The editor of these Memoirs has given us the doctor's *Remarks upon some Difficulties concerning the Christian Doctrine*;

* See p. 292.

in a letter to a friend, who had consulted him in relation to the objections he there answers. These Remarks are drawn up with great accuracy, but admit of no extract. The doctor lost his father, who was in the 87th year of his age, so late as 1739. Upon the death of Dr. Harris the same year, the congregation gave him an unanimous invitation to undertake the pastoral charge, jointly with some other minister whom they should chuse: what were his determining reasons for not accepting this invitation, or whether it was not agreeable to the gentleman who succeeded Dr. Harris, does not plainly appear. The reverend Mr. Hallet at Bristol, wrote a letter to him on this occasion, by which we learn, that the doctor was all this time no more than an assistant to Dr. Harris, and that he had never been ordained to a higher rank in the church. Dr. Lardner must have had some very particular reasons for not accepting of this invitation, for he continued to be assistant-preacher to Dr. Benson, who was chosen sole pastor,

In 1745, he was honoured with the degree of doctor in divinity by the Marischal college of Aberdeen. The doctor's reflection upon the compliment paid him, is so pious and humble, that it is worthy the most primitive times of primitive Christianity. 'I pray God, says he, I may not be elevated by any acceptance my labours meet with, but that I may proceed with humility, diligence, and integrity, in the whole of my life.'

In 1750 was published, *the eighth Volume of the second Part of the Credibility*, and his first *Volume of Sermons on various Subjects*. Upon this occasion, he received a new complimentary letter from his friend the bishop of Oxford, who, speaking of the eighth volume says, 'I agree with you entirely in condemning all temporal punishments for any opinions which are consistent with the welfare of society.' We shall leave the reader to form what judgment he pleases concerning the measure of this consistency, and whether it may not reach to nonconformity itself*. We are next presented with a letter upon the same occasion from Northampton, by Dr. Doddridge, of whom we have already given an account†. In 1751, Dr. Lardner resigned his place of morning preacher at Crutched Friars. The reasons he gave for his resignation were the encrease of his deafness, the thinness of his audience, and the time required for carrying on his long work. We are here to observe by the bye, that though the doctor had an enlightened mind, and an excellent pen, yet he was too moderate a divine to be a popular preacher, and laboured under the disadvantages of a

* Vide ut supra.

† See Vol. xxi. p. 111.

bad delivery from the pulpit. In 1753, he published, without his name, *An Essay on the Mosaic Account of the Creation and Fall of Man*. But the bookseller, for whom it was printed, meeting with misfortunes, almost the whole edition was lost. In 1754, was published *the eleventh*, and in 1755, *the twelfth and last Volume of the second Part of the Credibility*.

In 1756, and 57, he published three volumes of his supplement to the Credibility of the Gospel History, which he had begun thirty-three years before. In 1760, he published a second volume of his sermons. We have not mentioned here a number of his occasional publications, some of them by himself, but without his name, and some, particularly the posthumous works of the late Mr. Moses Lowman, in conjunction with other gentlemen.

In 1762 was published, *Remarks upon the late Dr. Ward's Dissertations upon several Passages of Scripture, wherein are shewn, besides other Things, that St. John computed the Hours of the Day after the Jewish Manner. Who are the Greeks? John xii. Who the Grecians? Acts vi. The Design of the Apostles Decree, Acts xv. That there was but one Sort of Jewish Proselytes: Wherein lay the Fault of St. Peter, and how St. Paul may be vindicated.*

In 1764, was published, without his name, (we discovered * his name at the time) *Observations upon Dr. Macknight's Harmony of the Four Gospels, so far as relates to the History of our Saviour's Resurrection, in a Letter to the Author; and the first volume of, Antient Jewish and Heathen Testimonies to the Truth of the Christian Religion; the second volume in 1765; the third in 1766; and the fourth and last in 1767, which completed another part of his extensive plan.*

Dr. Chandler thought more favourably of the testimony supposed to be given by Josephus, concerning our Saviour, than Dr. Lardner did; and the letters of both on that subject are here inserted. We have had, in the course of our Review, so many opportunities of doing justice to the learning of Dr. Lardner, and all parties treat his memory, on that account, with so much veneration, that we shall not resume that subject. * In his person, says this editor, he was of a middling stature, rather thin than corpulent, of a chearful disposition, and healthy constitution; polite in his behaviour; and to the last, attentive to all points of respect, civility, and decorum towards every one he conversed with; and seemed carefully to observe the rules laid down in his Counsels of Prudence. His zeal, piety, and disinterestedness, were equal, if not superior, to his abilities. His income, as assistant-preacher at Crutched-Friars, for twenty-one

* See Vol. xix. p. 43.

years, was very inconsiderable; and though he printed his works at his own expence, they brought him no gain. The only copy-right he parted with, was that of the *Credibility*; for which, thirty three years labour, and all the then remaining printed copies of that work, he received only 150 l.

Dr. Lardner never married. He resided the greatest part of his life in Hoxton-Square; and continued in the perfect use of all his faculties, except his hearing, in a remarkable degree, till the time of his death, which happened July 24, 1768, in the 85th year of his age, after a speedy decline of but a few weeks, at Hawkhurst, the place of his nativity; where he had a small parental estate, at which he intended to have spent some days, with the hope that change of air, and relaxation from study, might have been of service to him. His remains are deposited about the middle of the north-side of Tindal's burying-ground. But, at his own particular request, no sermon was preached on occasion of his death.

The sermons contained in this publication are eight. Tho' they have a practical tendency for assisting the devotion, and improving the morals of the hearers, yet they are recommended by critical observations, that are of great use for answering those ends.

The first is, Upon the right Improvement of Time, Ephes. v. 16. *Redeeming the time, because the days are evil.* Here the doctor rejects the sense adopted by some expositors, as if the apostle alluded to the mercantile practice of merchants, diligently observing the fittest time for buying and selling, and easily parting with their pleasure for gain; and he understands the phrase in a more general sense, that of a right improvement of time.

The rest of the sermons are of the same practical turn; but the fifth and sixth upon the Internal Marks of Credibility of the New Testament, are masterly performances, and cannot be too much recommended.

The points he mentions are, 1. These books bear the names of particular persons, except only the epistle to the Hebrews. 2. They are wrote in a language and style suited to the character of the persons whose names they bear. 3. Here are characters and notes of times, as, that such a thing happened when Herod was king of Judea, or when Pilate was governor. 4. The design of this history, and of the first preaching of the gospel, has nothing in it that should tempt men to forgery and invention. 5. We find here a just and natural representation of matters, with all the appearances of likelihood and probability. 6. The impartiality of this history is another mark of its truth: many things are mentioned to appearance, and

and in the eye of the world, disadvantageous to Christ: many things to appearance, and others in reality, disadvantageous to the first disciples, and first publishers of the gospel: and many disorders and miscarriages of the first converts to Christianity. 7. The remarkable plainness and simplicity of the narration. 8. Here are many facts and circumstances related in a manner that they might easily be confuted if not true. 9. Here are evident marks of the honesty and integrity of the persons engaged in the first publishing of the gospel, who were the witnesses of the main facts here related, and on which the truth of the gospel depends. 10. Likewise that they were not persons of enthusiastic principles. 11. That miracles were wrought, and extraordinary gifts conferred upon many persons, appears from directions given in letters to persons supposed to have themselves seen these works, and shared in these benefits. 12. It appears from the books themselves, that here is a harmony and agreement in these facts between divers independent witnesses, who did not write in concert and correspondence together.

IV. Peregrinations of the Mind through the most general and interesting Subjects, which are usually agitated in Life. By the Rationalist. 12mo. Pr. 3s. Pearch.

WHEN almost every subject, which can with any propriety be discussed within the compass of five or six pages, has been repeatedly canvassed by the Spectator, and his successors, in their periodical essays, it is no easy matter to throw an air of originality on compositions of the same species. The writer, however, whose productions we are now considering, has suggested a number of observations on several important topics, which cannot fail of attracting the reader's attention. He appears to be a person of taste and learning; discovers a considerable knowledge of the ancient writers, and enters into his subjects with judgment and penetration.

The first chapter is a vindication of theatrical amusements, in answer to some objections which have been raised against them by bigots of different denominations. The author does not pretend to affirm, that men's morals, with respect to virtue and vice, are much improved by dramatic exhibitions; but he insists, that as far as they contribute to inspire generous sentiments, to promote good-nature and the social affections, and to enlarge and refine the mind, they amply compensate for all the evil they can possibly have introduced.

The second essay is a discussion of the following question, which had been the subject of a private dispute, viz. Whether the

passion of love, as confined to one particular object, to the utter exclusion of all others, is not rather a consequence of fashion, than a propensity of nature?—The author contends for the latter, which is certainly the most reasonable opinion.

In the third chapter he attempts to prove, that there is a nearly equal distribution of happiness among the whole human race; and that content is the parent of all felicity.

The two following essays contain some sensible remarks on bigotry and deistical publications; and the next consists of some observations on politeness. We shall present our readers with this chapter, not as the best, but as the shortest in this collection.

ON POLITENESS.

— *Assentatio, vitiorum adiutrix, procul amoveatur; quæ non modo amico, sed ne libero quidem digna est.* CIC. de Amic.

Animadversions on real and pretended religion, by a resemblance between the two principles, naturally lead to reflexions on real and pretended friendship. In considering the observations I had made on the one, I was insensibly drawn to reflect on the other, as ceremonies in either, with many people, are prized and adopted as the essence of those noble principles themselves, to the great detriment and disgrace of the amiable causes they were invented to serve.

If a true idea of politeness had been generally entertained, ceremony had never so universally usurped the place of friendship as it has been unfortunately found to do. Had the world been sufficiently aware that it is no farther of use than as it is subservient to rendering society agreeable, the superfluities of it had been long ago discarded.

There is a season for all things, according to the old proverb. The time when formal politeness is tolerable, is at the first contraction of friendship: after which it is to be considered only as a burdensome embargo. When perfect strangers are joined, by accident, in company together, intemperate freedom is improper, and some little ceremony is required to keep the different parties in countenance. In such cases a moderate share of it will be found not only not troublesome, but even desirable.

But ceremony is not confined within these restrictions. It is an universal complaint urged against the formal visits of acquaintance, that freedom is denied the visitants on each side: they are unhappy under the constraint of behaviour which the mode of politeness imposes on them, and, regarding such interviews as a mere debt, express their satisfaction at the expiration of their thralldom. One might have supposed that the
natu-

natural evils of life had been sufficient, without the invention of artificial plagues; but the world, it may be presumed, has been generally of a different opinion, and therefore set up ceremony as a tax on friendship.

‘ The misfortune which principally causes this complaint, is, that neither party is hardy enough to set the laudable example of freedom. One will not be rude, and another will not be rude, and by these means a general inconvenience is kept up, to the torment of all parties: whereas repeated experience daily proves, that the first advances to freedom are always commended by the opposite party which receives them, and construed as the effects of good nature and an obliging disposition: they that throw off reserve ever meet with applause: and yet (such is human perverseness!) ceremony is still the model of good-breeding.

‘ If politeness be a *method of rendering the mutual communications of friendship agreeable*, (which is the only interpretation it can bear) when it assumes a form that is displeasing to our friend, it becomes, in the strictest sense, want of good breeding, instead of a mark of it. Wherein can be the difference whether my friend affronts me by a box on the ear, or by an insufferable load of formalities, if my visit to him is rendered equally disagreeable by either conduct? In some cases, I believe, the box on the ear would be the more desirable compliment of the two, as it would be the fairest plea for a dismissal from purgatory.

‘ Pride is one of the strongest enemies to true friendship, and ceremony is always the forerunner of pride. Ceremonies are, as it were, the pages of honour to pride, and help to keep up that state which the proud man is not willing should be infringed by the freedom of an inferior. Every instance of ceremony is regarded as a token of pride which commands a return of reserve, and consequently must prove prejudicial to friendship. The proudest men, it is a constant remark, are ever the most observant of punctilios in behaviour.

‘ To the credit of freedom it may be observed, that the higher ranks of people are less ceremonious in private than the middle class in life, amongst whom ceremony is now principally assumed, as the cast-off cloaths of the great. A citizen and his wife frequently display more airs, and require more homage from their inferiors and dependants, than those who can boast noble blood. Their inferiority is the very cause of this. What they want in dignity, they are desirous of making up in parade. The rank of a nobleman commands respect, without any pains of his to create it; whilst the condition of a tradesman requires labour to produce it. In the one instance the respect that is paid

paid is genuine and natural ; in the other it is feigned and laboured.

‘ It must be allowed, notwithstanding, that ceremony appears to be on the decline. The charge brought against it might have been urged some time since with still greater propriety than at present. However, there is yet too much formality observed for a free and open-hearted man to submit to. Real friendship needs not its assistance, and when it is only pretended, there is nothing but hypocrisy ; which is odious to an ingenuous mind.

‘ It may be observed to the advantage of our neighbours the French, that notwithstanding their rage for compliment, they are sooner acquainted, and have more ease in their manner, than the natives of our country. They have an agreeable impudence (not in all instances approved by the modesty of English ladies) which soon puts constraint to flight ; and it were to be wished a due share of it enlivened our English conversation.

‘ The best receipt to promote freedom in those we converse with, is to set the example of it ourselves ; which seldom fails of the desired effect. The world are naturally fond of freedom, however they have combined to banish it from society. It is at best considered but as a lesson to learn, and as a task to submit to, to conform to all the rules of precision which custom seems to have exacted : but men are content to run the gantelope, rather than in the eyes of the ceremonious approve themselves savages, as they would otherwise be termed by the critics of behaviour.

‘ Reserve has its season, without appearing where it is not agreeable. There are, on the other hand, examples of freedom, at which the most intimate friends may conceive disgust, and which are sometimes shewn, to the confusion even of familiars. Under the mask of friendship impertinent curiosity and familiarity are sometimes indulged to excess. One friend, it is presumed, cannot be offended at any liberty taken by another : he may pry into secrets, give impertinent advice almost in the form of a command, unasked, and take a disapprobation of his advice amiss : which is a humour that has its examples. In instances of this kind, friends are as much under obligations of propriety and reserve as the greatest stranger. Be it observed, even superfluous ceremony itself is to be discarded only on account of the trouble it creates between man and man : by parity of reason, no freedoms should be taken which are equally a burden : one man should not affront another with the impertinence of freedom, any more than with the formalities of compliment.

‘ Real

Real politeness, politeness which deserves that appellation, being an inferior branch of humanity, merits great encomiums: but no behaviour whatever ought to be dignified with that name which is calculated only to give pain and trouble. The rules of it are easily understood; as being very simple and natural. What formalities we do not relish ourselves, we have no right to suppose will be agreeable to our friend; and what impertinences we disapprove in others, we ourselves should never be guilty of. This general rule (which is also the great standard of all moral justice) can seldom fail of pleasing when it is strictly observed.

In a word, politeness is the utmost ease in our own deportment, and an endeavour to promote it in others, by equally shunning the rude and forbidding salutes of a surly brute, the cold and uninviting indifference of a careless friend, and the insufferable chatter of a mere compliment-monger. Thus defined, it is the most agreeable invention that can be imagined, and should on no account be slighted, as the happiness of those we are connected with is in some measure concerned therein: and, in such a form, it will be neither a task to shew it, nor a pain to suffer it: the school for it will be our own experience and inclination, and the precepts of it legible to the most cursory observation.

In this volume likewise, our author treats of the following subjects, namely, war, theatrical humour, the passions, patriotism, the public exercise of prostitution, ancient and modern virtues compared, conjectural metaphysics, the unreasonable compliments paid to the ancients for their works, exemplified in Homer; matrimony, cruelty, the sciences, haughtiness, the chemistry of morality, prejudice, and the following questions, viz. Whether knowledge contributes to happiness, and whether extraordinary mental acquisitions are conducive to virtue?—These points are discussed with freedom, ingenuity, and candour.

He observes, as an apology for writing on some common subjects, 'that after a multitude of authors, little else is to be hoped for but a difference of dress. Writing, he says, has this in common with painting. The human body has been painted numberless times by numberless painters; but each has a manner peculiar to himself: and it were more agreeable sometimes to gaze on a faulty piece, for the sake of variety, than always to be confined to the sight of a few excellent portraits.'

This observation is not amiss; but then it ought to be considered, that the writer has a greater scope for his ingenuity than the portrait painter. The one is confined to the embellishment

lishment of a single object; the other is at liberty to range through the boundless fields of science: an inexhaustible fund of ideas is open before him, and it will be justly attributed to his want of genius, if he does not present his readers with a variety of original sentiments.

V. The Student's Vade Mecum. With Directions how to proceed in the Study of each Branch of Learning, and an Account of the proper Books to be read upon each Subject. By William Smith, M. D. 8vo. Pr. 4s: Owen.

DR. Smith, in this performance, has undertaken a very extensive task, and such a one as required not only a competent acquaintance with all the branches of literature, but an understanding unbiassed by every prejudice, and enlarged by reflection. If heterodox doctrines can operate upon men, whose judgments have attained their utmost maturity, the inveteracy of error is much more to be apprehended, when it is delivered with the assumed authority of a master, and instilled into the minds of youth along with the principles of knowledge. On this account, we wish that the author of the work now before us, had confined his prælections entirely within the circle of the sciences, and the obsolete system of philosophy; for his political opinions are repugnant to the sentiments of a free people. The doctrine of passive obedience and non-resistance, has long been exploded in this country; and it was to a conduct directly opposite to such principles that we owe the happy establishment of the present royal family on the throne of these kingdoms.

‘Supreme governors, says our author, are accountable to none but God, whose vicegerents they are, and by whom they are placed in this world for the general good; and they own no superior upon earth. This we may naturally and justly conclude from the frequent expressions of scripture as, *By me kings reign; kings are the ministers of God; God will give deliverance to his king, to his anointed, &c.* These, and many other similar passages in scripture, plainly declare to us, that God Almighty hath reserved to himself the immediate dependence of the supreme power, in order to shut out the restless and extravagant multitude from the frequent revolutions they would make, and the dissolution they would occasion, if they had any ground to think that the supreme power depended upon them, and that they were not bound for conscience sake to obey their governors.

‘Why

* Why are kings stiled gods, but to denote that they were not made by men? And it is most clear that the inferior magistrates derive their power from the king, and not from the people, as supreme; so from that analogy which runs in a dependence through all the creation, kings should derive their power from God alone, and so are no human ordinance and institution. Supremacy is affixed to the king, and governors are sent by him; but if the king were the creature of the people, it would have been expressed that they were commissioned or sent by them; whereas it is expressly said, *they are of God*.

* That kings and sovereigns derive their power from God alone, and consequently not from the people, is attested by the joint consent of all unbiassed learned men; and I might make it evident, that both fathers and schoolmen, laymen and divines, lawyers and poets, scripture, councils, and canons, the laws of nature, and established laws of this land, the doctrine of the church of England, and the testimony of both universities, have given their suffrages for the same, as grounded upon the most solid reason, and have declared, that resistance is destructive of all government, the public peace, and the bands of human society.

It appears that Dr. Smith has been led into this unconstitutional doctrine, by deriving his ideas of the origin and nature of government from Scripture; an authority, which, we apprehend, can never justly be adduced in support of principles subversive of the happiness of society.

Our author's reflexions on a factious opposition to government are just and sensible, but are written in too puritanical a strain.

* Persons apt to be seditious are, First, The debauched; such as give themselves up to luxury, degenerate from the virtue of their ancestors, are unbridled in their appetites, live without rule or order, and have no regard to the laws that should restrain them; no wonder if such people yield obedience to nothing but the impulse of sensual appetites; and as orderly government curbs these, it therefore becomes uneasy and intolerable to them.

* Secondly, The vain and light airy headed persons are fitted to father the seditious errors, that wiser and fittler heads do fashion. These rush into action without deliberation; weary of things long used, rather chusing, for the sake of novelty, doubtful and uncertain matters, than such as are the issues of staid councils; lampoons, libels, and pamphlets, are their chief study; they are the puffing whirlwinds that raise the dust, the ignes fatui that mislead poor mortals.

* Thirdly,

‘ Thirdly, The indigent are fitted in all respects for sedition and tumult; they are conscious of their low estates, and hope to better them in the scramble.

‘ Fourthly, The ambitious are mighty promoters of sedition; for ambition is the prime ingredient in all factions, leading men naturally to change the model of all things civil and sacred, that are not the product of their own council. This excites them to seek the removal of such as enjoy more honorary or beneficial places than themselves. Those honours which they despair to enjoy in a composed, they judge they may acquire in a disturbed state. They are generally the incendiaries which kindle the fire of intestine war, and are the worst pests any people can be plagued with, having rarely either religion, conscience, or honesty. Ambition is the canker-worm that preys upon peace and plenty. The ambitious man is always fearful lest he say what will displease; counterfeiting humility, honesty, affability and bountifulness; obsequious to all, that he may be praised by all; but when he hath attained his ends, he is quite another man; he then becomes proud and haughty, vain and extravagant.

‘ Fifthly, The envious are cankered branches in a commonwealth. Envy is always at work, finding new matter to work upon; one man's higher place, another man's greater endowments, offices, or popularity trouble him. But,

‘ Sixthly, Above all others, innovators in religion are the most dangerous to kindle factions. Their fire is pretended to be from heaven, their zeal warmed with a divine breath from the altar. Diversities in religion cause the greatest ferment amongst the people; from thence the part-taking, and the part-making, ill will, hatred, contentions, and jealousies, spring up; one party hoping to rise, another party fearing it may be so, and striving to pull down or keep down another.

‘ When you find a party of men, driving on a pretence of religion or reformation, with lies or perjuries, back-biting and slanders, tumults and insurrections, as you tender either your virtue or welfare have nothing to do with them; for you will most certainly find them a faction of hypocrites that make shew of reforming religion to undermine the government. Blessed be God we have not so learned Christ, for his religion teaches us not to do the least evil, though the greatest good may come of it.

‘ These unhappy lands have so long abounded with people of all the above classes, that rich and poor, high and low, learned and ignorant, are at this time so deluded and led astray by the ideal name of liberty, that they have entirely lost the knowledge of the nature of government. This consideration

hath

hath induced me to be much fuller upon this head than at first I designed, or perhaps the nature of my subject required, that sincere christians, who desire to serve God in the strict observance of his sacred institutions, and in a dutiful obedience to the laws of the land, may not be led away by the example or precept of any who differ from the word of God, or run counter to the laws of the land.

‘ It is an easy thing for men to be deceived by the specious name of liberty, and, for want of judgment to distinguish, mistake that for their prime inheritance or birth-right, which is the right of the public only: and when the same error is confirmed by writers upon the subject, it is no wonder if it produces sedition and rebellion; and people by reading these variable mercenary scribblers, have got, from their very childhood, a habit of favouring tumults, of licentiously controuling the actions of their sovereigns, and being always dissatisfied with the present: but it is the weakness or voice of corrupt nature to be delighted with novelty, preferring imaginary prospects to present happiness; to despise what we enjoy, though often wishing for it again in vain.

‘ Yet however inconstant and fickle people in general may be, a good man will never turn his back upon truth; nor will he be either afraid or ashamed to own and maintain it, however unfashionable it may be; for a good cause is never to be despaired of. God Almighty, when he hath punished us for our sins, will again look upon us in mercy, and open our eyes to see our duty, and endow us with fortitude and resolution to perform it. Then we shall render unto *Cæsar the things that are Cæsar's, and unto God the things that are God's*. We shall not then, in a tumultuous and riotous manner, rob majesty of any of its sacred dignity, nor the crown of any of its royal prerogatives. Though right and justice may for a time rest and be put to silence, yet it rotteth not, neither will it perish. The multitude are as inconstant as the weather; nothing being so familiar with them as the change of their affections, not being led to judge of things by choice and wisdom; *sed impetu & quadam temeritate!* Their wills and appetites are as various as their features and countenances; nothing catches the mob more than popular declamations, whereby the authority of superiors is lessened, and the advantages and strength of the people magnified; until at length they arrive at that height of insolence, that they neither honour their king, nor obey his laws; whence posterity often find reason to heap curses and direful execrations on their hated memories.

‘ The sad experience of this nation in particular, testifies how apt many people are to be decoyed into gross mistakes, and to be abused and misled by fair speeches of discontented and as-

piring men, to draw up heavy charges against excellent governors, and to conclude their ruin and destruction to be designed, where there is not the smallest intention to hurt him. Besides, gross falsehoods easily pass, with the credulous vulgar, undetected; and it is easy to persuade them, when the mistakes or bad management of any in power and commission are detected, to account those the faults of the rulers who did not prevent or restrain them. Whereas it was a great truth which was asserted by bishop Sanderfon, "That in the best constituted commonwealth there are not a few things amiss, which the utmost care and industry of rulers, and the severities of the laws, are not sufficient wholly to prevent or cure." Let us therefore hearken to what God says, who is infinitely wiser than man, when he forbids us to follow the multitude to do evil; that is, when they decline from what is just and honest.

'Amongst christians regard is to be had to what is right and honest; what is pious and just. Let us therefore at all times adhere close to our duty, as well when it is against our temporal interest, as when it is for it. Let us in all things inviolably observe the commands of our religion, and the laws of our country.'

In giving directions for the study of history, Dr. Smith is too indiscriminate in the choice of books, and presents the student rather with a copious catalogue than a select collection.

'He who wishes, says he, to study civil history ought first to begin with that of his own country, and after acquiring a tolerable knowledge of it, which he may soon do by reading one or two standard writers, such as Hume or Smollet for England; he should then read the following books pretty near in the order they are here placed.

'Lord Bolingbroke on the use and study of history; Voltaire's essay on universal history; Sharp's introduction to universal history; Voltaire's present state of all nations; Dupin's universal library of historians; Salmon's present state of all nations; Usher's annals of the world; Howel's history of the world; Fresnoy's chronological table of universal history, and method of study; Priestley's chart of history; one of the best historical dictionaries is le grand dictionnaire historique, par M. Moreri. After reading some, or all of the abovementioned books, the student may then read Holberg's introduction to universal history; the universal history from the earliest account of time, compiled by several hands; or if he thinks it too bulky, he may read an abridgment of it by Dr. Smollet or Kenrick, called Smollet's present state of all nations, very well wrote; or Kenrick's history of all nations, equally well digested; Rollin's ancient history of the Egyptians, Carthaginians,

Grecians, Assyrians, Babylonians, Medes, Persians, Macedonians, and Grecians; Josephus's history of the Jews; Basnage's history of the Jews, being a supplement to Josephus; Kennet's Roman antiquities; Montesquieu's rise and fall of the Roman Empire; Vertot's history of the revolutions of the Roman republic; Livy's history of the Romans; Dr. Goldsmith's abridgement of the Roman history, the best extant upon the subject; Rollin's Roman history from the foundation of Rome to the battle of Actium, which is the end of the commonwealth; Hooke's Roman history; Voltaire's general history of Europe; Campbell's present state of Europe; Modern history, being a continuation of Rollin's ancient history; Polybius's general history; Voltaire's history of Charles XII. king of Sweden; Montagu's reflections on the rise and fall of antient republics; Robertson's history of Charles V.—

One that reads history should always have Collier's historical dictionary, supplement and appendix, at hand. By this time the student is able to read any history, and if he wishes to have a critical knowledge of the history of each country, which is a laudable ambition, he must collect as many writers of each country as he can, and compare them together, reading each reign separately by itself, and viewing the facts as they are narrated by each historian. For example, if I wish to come at a perfect knowledge of the English history, I would read Hume. But I must not entirely rely upon this history, but read as many others as I can lay my hands upon, such as Smollet, Carte, Salmon, Brady, Tyrrell, Guthrie, with Ralph's continuation; Rapin, with Tindal's continuation, and medallic history; Mortimer, Echard, Lediard, from the abdication of James II. to the accession of George I. Clarendon's history of the rebellion; Carte's life of the duke of Ormond; Oldmixon's history of the Stuarts; Burnet's history of his own time; Robertson's history of England from Julius Cæsar to Charles I. Whitlocke's memoirs of English affairs to the end of the reign of James I. Larry's history of the reign of king Charles I. Camden's history of queen Elizabeth; the parliamentary, or constitutional history of England, from the earliest times to the restoration; Dugdale's monasticon Anglicanum; North's examen of the reign of king Charles II. a book that merits the highest praise, and ought to be printed in letters of gold.

For Ecclesiastical History, read Collier's ecclesiastical history of Great Britain; Du Pin's ecclesiastical history; Du Pin's history of ecclesiastical writers; Religious ceremonies of all Nations; Fleury's ecclesiastical history; Bede's history of the church of England; Burn's ecclesiastical Law, with the supplement; Ecton's thesaurus rerum ecclesiasticarum; Eusebius's

ecclesiastical history; Hooker's ecclesiastical polity; Echard's ecclesiastical history; Warner's ecclesiastical history of England.

This author, we believe, is the first person that ever doubted of the erectness of man's stature being natural. 'The erectness of man's stature, says he, if that is natural to him, which, indeed, I very much doubt, does not sufficiently distinguish him from brutes.' This is certainly one opinion for which he can produce no authority from Scripture. For had Adam and Eve crept upon all fours, and having no example to guide them, they must have done what was natural; we apprehend, that in such a posture, there would have been very little occasion for aprons to cover their nakedness. The articulation of the human feet, it might be thought, is a sufficient testimony, that no other than an erect posture was ever intended for man. But, perhaps, the doctor experiences in himself a strong propensity to an incumbent situation; and, indeed, it is obvious, that he sometimes discovers a proneness to whim and extravagance.

Our author insists, that the ancient poets were possessed of a primitive revelation: but we know not of any revelation being promulgated to mankind before the æra of Christianity. It is allowed, that they were among the first who cultivated philosophy: but unless we take in a literal sense, what was meant in a metaphorical, that philosophy was brought from heaven, which, indeed, is a quarter from whence the author would derive many parts of our knowledge, we cannot admit that philosophy, which is no more than an improvement of the understanding, should be entitled to the name of revelation. However, on Dr. Smith's principle, we may produce a very respectable authority for the natural erectness of man's stature.

O: homini sublime dedit, cælumque tueri.

The reader may find in this volume an account of the various systems of philosophy which have prevailed in the world, and the outlines of most of the sciences; but we question upon the whole whether it ever will become a vade mecum.

V. *A View of the Principles and Conduct of the Protestant Dissenters, with Respect to the civil and ecclesiastical Constitution of England.* By Joseph Priestley, LL. D. F. R. S. 8vo. Pr. 1s. and 6d. Johnson and Payne.

LEST any one should entertain an improper notion of this treatise, the author informs his readers, that it is not the result of any consultation either of the body of Dissenters, or of those

those belonging to any particular class or denomination of them whatever; that it only represents the idea, which a single individual has formed of the principles and conduct of the body to which he belongs, and which he thinks he takes a proper opportunity to exhibit to the rest of his countrymen. If he should be mistaken either in his account of the Dissenters, or with respect to giving any account of them at all, it is a mistake, he says, for which he himself only is accountable, and what no person ought to impute to any of his brethren.

He tells us, 'that the Dissenters are so widely distant from one another in sentiment, views, and situation, that it is almost impossible for them to act in concert in any thing.'—A friend or an adversary may therefore say of the whole collective body,

Quo teneam vultus mutantem Protea nodo?

And this, by the way, is a proof, that if the church of England were to make any concessions in favour of the Dissenters, no material advantage would result from her condescension. Nine sects in ten would be still Dissenters. It would be found, that these jarring bodies would never coalesce; and that a general unanimity in faith and worship is not to be expected. If she were to be directed in her proceeding by the sentiments of one denomination, her conduct would be opposed and traduced by the rest; and were she to adopt, if possible, some of the favourite principles of all, she would not only expose herself by such a weak compliance with their whimsical singularities, but might reasonably expect, that new dissenters would arise, and bring stronger reasons, than can be alledged at present, in defence of their separation.

In order to be as distinct as possible in explaining the principles of the Dissenters, our author observes, in the first place, 'that they all disclaim human authority in matters of religion, and by no means admit the claim of the church of England "to decree rites and ceremonies," so as to make those things necessary to christian communion, which Christ, our only law-giver, has left indifferent.'

Without entering into this dispute, we cannot but observe, that, considering the circumstances of the first christians, it would be absurd to expect a precedent, or a rule, in the New Testament, for every little article, with regard to rites and ceremonies, which in the present age, it may be very proper to appoint, for the sake of preserving a regularity and solemnity in public worship; and that it is hardly possible to conceive, how any christian society should subsist, if it be not invested with such a discretionary power, as that which is claimed by the

church of England, in matters wherein the scripture does not interfere.

'We believe, says our author, that the whole of our religion is contained in the New Testament; that it is every man's personal concern to learn his faith and duty from thence, by the diligent use of his own faculties; and we are so far from acquiescing in the decisions of others, contrary to the conviction of our own minds, that we think it our duty to withstand all attempts to impose upon us, in an affair of so much consequence, and boldly to stand fast in the liberty of the gospel.'

This is triumphantly said! but it is no more than what has been long since avowed by the established church, which in her articles has declared, 'that holy Scripture contains all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.'

Our author tells us, 'that Dissenters are now universally offended at the English hierarchy, consisting of orders of men with titles and powers absolutely unknown in the New Testament; such as archbishops, deans, archdeacons, prebends, &c. and more especially, that ecclesiastical persons, as such, should be invested with such great civil power, particularly that the bishops should hold their spiritual courts, and have seats in parliament. These things, says he, we apprehend to be essentially contrary to the genius of the religion of Jesus Christ, whose kingdom was not of this world.'

The church, we grant, has lost her primitive simplicity, but then she has also lost her power of working miracles. The clergy, in this age and nation, are to be considered as members of the state. Upon this account, they are invested with some degree of power; and are not they as likely to use it discreetly as any other class of men? Power, we know, commands respect; and is it not for the interest of society that the guardians of our religion should be placed upon a respectable footing? 'They are distinguished by their opulence and titles*.' But is not the nation in general distinguished by its opulence? And will any one exclaim against the prosperity of the times? It is therefore a piece of enthusiasm, incompatible with the state of humanity, to imagine, that a numerous order of men, educated in the liberal arts and sciences, will forego the innocent

* Pray, good Sir, is not LL. D. and F. R. S. which stand in the front of your book, in the number of those titles which you say are absolutely unknown in the New Testament?

advantages, which the rest of their countrymen enjoy, and assume that aspect of poverty, which was unavoidable in the days of persecution, in the primitive church.

Our author proceeds: 'We dislike particularly the use of a white surplice, the consecration of churches and church-yards, the sign of the cross in baptism, the use of godfathers and godmothers, wheeling about to the east in the recitation of the creed, and bowing at the name of Jesus, together with the posture of kneeling at the celebration of the Lord's supper. These, and other things of the like nature, we see no traces of in the New Testament. We look upon them to have been introduced into the church in barbarous and superstitious ages, without any authority of reason, or the scriptures. We see most of them rejected in all other reformed churches, and we think it a disgrace to the good sense and understanding of Englishmen to retain them.'

With regard to the first article, which our author says the Dissenters dislike, the use of a white surplice—is it possible, there should be any thing in this decent robe that can be offensive to people who are not unreasonably fastidious? Do not dissenting teachers assume certain badges of distinction? Will any impartial observer say, that a clergyman of the church of England in the surplice, makes a less respectable appearance than a non-conformist in his gown, or in his black coat and band? And if the gown and band convey no 'superstitious notions,' why should the surplice?

As to the last article, the posture of kneeling at the celebration of the Lord's supper—it is well known, that this custom is not observed out of any religious deference to the sacramental bread and wine, but as a proper indication of our humility, a posture well-becoming a miserable sinner addressing himself in prayer and thanksgiving to the greatest of all Beings. And is it possible for us to prostrate ourselves too low before his infinite majesty, when our Saviour himself, in his devotions, *kneeled down*; and, as if that was not a posture sufficiently humble, *fell on his face to the ground*. We are therefore astonished, that any sect of Christians should approach their Maker with inflexible knees, and folded arms, and that gross irreverence which we have seen in some dissenting congregations; and still more so, that a man of understanding should look upon this custom as a 'disgrace to the good sense of Englishmen.'

'Dissenters, says our author, did not originally object to a *liturgy*, or prescribed *forms of prayer*, as such, though they by no means approved of the conduct of the compilers of the English liturgy; who, instead of framing an intire new one,

contented themselves with the offices of the church of Rome, only leaving out such passages as were offensive, and adding responses, to engage the attention of the common people; who till that time could not join in the public devotions of the church, which were delivered in an unknown tongue. This, however, being acknowledged, at that time, to be intended for nothing but a temporary expedient, would have been acquiesced in; but when we see that, excepting a few inconsiderable alterations, made after the Restoration, the public liturgy remains at this day (after a period of about two hundred years) in the same crude and immethodical state; we are convinced, that it is extremely inexpedient, and unfavourable to reformation, to have any national liturgy at all; and that our method of *extempore prayer*, as it is generally called, though liable to many objections, is, upon the whole, far preferable. Besides, through the long use of this method, a great number of Dissenters are now zealously attached to it, and could not be induced, by any means, to adopt a prescribed form of prayer; and in this I cannot but approve of their conduct. So that it is not probable that any alteration of the liturgy would now bring any thing like so considerable a number of the Dissenters into the church, as such a measure would have done formerly.'

Whatever may be urged in favour of 'extempore prayer,' it seems to be very clear, that a dissenting congregation cannot be said to *pray*: they only *bear their prayers*. And if they could be supposed to join in them, they are as much confined to a form, as a congregation in the church of England. For the prayer of the minister is to them a form, from which it is not in their power to deviate, though sometimes they may possibly think it confused, irreverent, or absurd. Their minister may be a person of ingenuity and elocution, yet we know, that there are moments when the ablest speaker is off his guard; and we likewise know, that by continual use he will fall very soon into one unvaried form. When our returning wants are the same yesterday and to-day, we see no impropriety in using the same petitions,—And, upon the whole, it must be allowed by every competent judge, that there is something infinitely more noble and pathetic in almost all the prayers of the liturgy, than has ever been found in extempore effusions. We would not, however, be supposed to think, that the liturgy is perfect: there is certainly room for improvement, as there is in every human composition.

Our author proceeds to tell us, that some of the Dissenters, particularly those which, he apprehends, are most distinguished for learning and freedom of inquiry, are persuaded of the
falsity

falsehood of those religious principles, which the founders of the English establishment deemed the most fundamental. In this number he reckons the doctrine of the Trinity, that of original sin, predestination, &c. But he observes, that the Dissenters are far from being singular in their disbelief of the doctrines of the xxxix articles; that the most learned and respectable members of the church of England have been foremost in their labours to explode them.—‘They agree, says he, with us in thinking them a disgrace to the established church, and heartily wish that they were “fairly rid of them;” but, as it appears to us, they are either expecting some remedy of those evils, or they have not virtue and strength of mind to abandon a church, which they believe to be so corrupt; and to throw up the emoluments which they received, upon their professing an unfeigned assent and consent to the whole system.’

As the latter part of this paragraph may be thought to have an air of arrogance, the author very *graciously* condescends to apologize for the clergy in the following manner:

‘It should be considered (and Dissenters, in general, do this most excellent and valuable part of the clergy the justice to consider) that the good they now actually do, by continuing in their places, in the assiduous discharge of their ministerial duty, besides being very great, is present and manifest; whereas the prospect they may have of doing good by quitting their employments entirely is less certain, remote, and indistinct; so that a person of the most upright intention, may well be allowed to hesitate about quitting such a certainty for such an uncertainty: and, on this account, many Dissenters approve of their conduct.’

The clergy are much obliged to these Dissenters for their approbation. They have, indeed, some reason to hesitate about quitting the church; but that is, because they do not know any Christian communion, to which they could conscientiously give the preference. And as to those points of doctrine which have been matter of dispute for several ages, and which, perhaps, can never be cleared of their difficulties by any finite understanding, they are to be commended for leaving them *in medio*, without pretending to determine in a rash and dogmatical manner.

Our author having given an account of the religious principles of the protestant Dissenters, and having shewn, that none of them can be conceived to have a bad tendency with respect to the state, proceeds more particularly to consider his brethren in a political view.

‘If, says he, it be asked, what are our principles of civil government? I answer that, as Dissenters, we have no peculiar prin-

principles of civil government at all. If I may give a negative answer, I believe I may say with truth, that there is not a man among us, who is either an enemy to government in general, or to monarchy in particular. As to our particular opinions concerning the forms of government, it may be sufficient to say, that we are Englishmen, and think with the freedom and diversity peculiar to that character. But to be as explicit as possible, and give all the satisfaction I really am able to do upon the subject; if the inquiry be concerning our *general principles*, or *bias* with respect to the limitation of monarchy, and the extension or restriction of the power of the crown; I answer, they may easily be deduced by any person, who shall consider our situation in the commonwealth, and our treatment in it; and who doth not forget that, in other respects, we are men like himself.

‘The Dissenters are a body of men who were cruelly oppressed by the court for a long series of years, in which our kings were intent upon extending their prerogative; and a great part of their sufferings were evidently *contrary to law*. Can it be supposed, then, that the Dissenters should be fond of the prerogative; especially if it be considered, that, in all the same period, their enemies and persecutors, the established clergy, almost universally adopted, and inculcated, as the most sacred of all truths, the slavish doctrines of *passive obedience and non-resistance*. Accordingly, it appears from history, that the Dissenters have always made an uniform and steady opposition to every extension of the prerogative; while the clergy would have enslaved themselves and the nation.’

Speaking of the Dissenters with respect to their learning and politeness, he says, ‘The present race of Dissenters have little, or nothing, of the stiffness and rusticity of behaviour, for which their ancestors are generally, though not altogether justly, supposed to have been distinguished. With a moderate share of wealth, they are by no means deficient in the politeness of modern times; and we apprehend that their ministers, though, in general, inferior to the clergy of the established church in *classical knowledge*, are not inferior to them in *philosophical knowledge*, and are probably superior to them with respect to *theology*, and an acquaintance with the scriptures.’

Yet notwithstanding this high character, two or three pages afterwards he is pleased to observe, ‘that, with regard to reading and knowledge of every kind, the Dissenters are sinking fast to a level with the members of the established church.’

We have a great respect for the Dissenters, and are very ready to acknowledge the merit of those eminent men, who have appeared amongst them; but this writer's excessive encomiums

miums on his brethren, as if they were the only people in this nation, to whom we are indebted for the preservation of true religion, liberty, and learning, is a piece of extravagance resembling the reveries of king Picrochole.

VI. *The Brothers : a Comedy. As it is performed at the Theatre Royal in Covent Garden. 8vo. Pr. 1s. 6d. Griffin.*

THE plan of this play borders upon the marvellous, and the two principal characters of it are copies of Roderic Random and his uncle captain Bowling.—The two brothers are Belfield senior and junior. The former by his villainous practices forces the latter to betake himself to a sea-faring life, and he enters on board a privateer commanded by his uncle, captain Ironsides, a blunt honest tar. After some successful cruizes, by which they acquire a large fortune, a storm overtakes them on the coast of England; and a Lisbon packet sinking a-long side of them, young Belfield has the good fortune to save the life of a young lady called Violetta, whom he takes on board the privateer, which soon after is forced ashore, and becomes a wreck on the coast of Cornwall. The crew is hospitably received into the hut of old Goodwin, who had been a tenant of the Belfield family, but on account of his honesty and friendship for young Belfield had been stript of his all, and obliged to retire with his son and daughter to that wretched cot, where they subsisted by fishing in a little boat.

The crew being thus preserved, they save their treasure likewise, and bring it to shore upon part of the Belfield estate, where Goodwin is overjoyed in meeting with his young master; but imparts to him the disconsolating news that his mistress, Miss Sophia Dove, daughter of Sir Benjamin Dove, is to be married next day to his elder brother; upon which young Belfield resolves to throw himself at her feet.

In the mean while, young Belfield, who, by his uncle's whimsical hatred of his elder brother, had changed his name to Lewson, discovered Violetta to be a Portuguese lady of English parents, who, with all their fortune, had been swallowed up in the earthquake at Lisbon, and that she had been married to an English gentleman. She is deeply affected when she hears the elder Belfield's name pronounced, and that she is within sight of his house. At last he appears to be her husband.

Before young Belfield sets out for his mistress, he is joined by his uncle Ironsides, who resolves to accompany him in his visit.

The

The second act opens with a conversation between Belfield senior and one Lucy Waters, whom he had debauched, under promise of marriage, and neglected. He had likewise employed her in doing bad offices between his brother and Miss Sophia, by pretending that she had been debauched by young Belfield, who had promised to marry her, which was Sophia's principal inducement for agreeing to the match with the elder brother. Notwithstanding Lucy's declared intention, Belfield, very unlike the character of a cool determined villain, suffers her to gain admittance to his mistress. After Lucy's departure he is accosted by one Paterfon, who serves lady Dove, a vulgar, lascivious termagant, and tyrant over her husband, in the quality of a cicisbeo, yet is haunted by some qualms of conscience. Their conversation is not very interesting; but upon Paterfon's retiring, the other thinks that he becomes too quick-fighted, and that he has some suspicion of his marriage with Violetta.

After two other unimportant scenes, Lucy informs Sophia of the elder Belfield's baseness, and then running out, young Belfield throws himself at Sophia's feet; but as her tenderness is beginning to return, they are surprized by lady Dove, who drives Sophia off the stage. A quarrelling scene ensues between young Belfield and her ladyship, which is soon succeeded by an interview between Sir Benjamin Dove and Ironsides. They are interrupted by lady Dove, who rules her husband, and abuses the captain. The latter leaves them, and a matrimonial lecture ensues, between Sir Benjamin and his wife, whose first husband, it seems, was a king's messenger.

The third act begins with a conversation between Violetta and Fanny, Goodwin's daughter, which might have been very conveniently spared, and is succeeded by another between Francis, who is servant to young Belfield, and Philip son to Goodwin. In a subsequent interview young Belfield and Sophia are quite reconciled, till they are interrupted by the appearance of Violetta, whom Belfield recommends to Sophia, and then he withdraws.

Violetta, who never had known young Belfield by any other name than Lewson, tells Sophia that Mr. Belfield is her husband. By great good luck for the author of this comedy, Sophia does not (as we think naturally she might have done) ask Violetta *which Mr. Belfield?* and she goes off with a supposition that Violetta means her lover young Belfield. This mistake forms the chief business of the play, and produces a fresh breach between Sophia and her lover.

A love conversation between Philip, old Goodwin's son, and Lucy Waters, opens the fourth act; and the elder Belfield ridiculously enough attempts to storm Goodwin's cabin sword in hand;

so that a formal duel is fought between him and Philip, till Paterfon appears and beats down their swords; for you must know, reader, that every clown as well as every gentleman in Cornwall, would be ashamed to be seen in the most remote part of the country without a sword.—Lady Dove insists upon Sir Benjamin, the meerest coward and fool in nature, fighting young Belfield for affronting her; they actually fall a-tilting, and from that moment forward Sir Benjamin, by a most unaccountable metamorphosis, all at once discovers himself to be a cuckold, treats his wife as she deserves, and acts to the end of the play like a man of spirit, sense, and resolution.

The fifth act is taken up with the denouement or unravelling the plot. Paterfon is sent to bring Violetta from Goodwin's cabin, to be witness to Miss Dove's marriage with the elder Belfield. She receives the message with great amazement and indignation, and Sir Benjamin finds his daughter strongly prepossessed against young Belfield; but upon his leaving her, Paterfon informs her of the mistake occasioned by the misnomer, and that Violetta was concealed in the closet of her bed-chamber. Sophia retires, and just as the matrimonial knot is ready to be drawn, young Belfield claims an audience of Sophia. As the scene that follows is, we think, incomparably the best in the play, we shall in justice to the author lay it before the reader.

Sir Benj. Dove. Here's a young gentleman, daughter, that will take no denial; he comes to forbid the banns just when you are both going into the church to be married.

Soph. Upon my word this is something extraordinary. What are the gentleman's reasons for this behaviour?

Sir Benj. Dove. He claims a sort of promise from me that he shou'd be indulg'd in an hour's conversation with you, before you give your hand to his brother.

Soph. An hour's conversation! What little that gentleman can have to say to me, I believe may be said in a very few minutes.

Bel. sen. I think, brother, this conversation don't promise a great deal.

Soph. In the first place then I own to this gentleman and the company present, that there was a time, when I entertain'd the highest opinion of his merit. Nay, I will not scruple to confess that I had conceiv'd a regard for him of the tenderest sort.

Iron. And pray, young lady, how came my nephew to forfeit your good opinion?

Soph. By a conduct, Sir, that must for ever forfeit not my esteem only, but yours and all mankind's: I am sorry to be
his

his accuser, but I will appeal to you, Mr. Belfield, who are his brother, whether it is reconcileable either to honour or humanity to prosecute an affair of marriage with one woman, when you are previously and indispensibly engaged to another?

* *Bel. sen.* Humph!

* *Soph.* Yet this, Sir, is the treatment I have receiv'd: judge, therefore, if I can desire or consent to have any long conversation with a gentleman, who is under such engagements; nay, whom I can prove actually married to another woman in this very house, and ready to vouch the truth of what I assert. Judge for me, Mr. Belfield; could you believe any man capable of such complicated, such inconceivable villainy?

* *Bel. sen.* Heavens! This touches me too closely.

* *Sir Ben. Dove.* Sir, I wou'd fain know what excuse you can have for this behaviour; I can tell you, Sir, I don't understand it.

* *Lady Dove.* Oh! fie! fie upon you, Mr. Belfield! I wonder you are not ashamed to shew your face in this family.

* *Sir Benj. Dove.* Who desired you to put in your oar?

* *Iron.* Why, sirrah, wou'd not one wife content you? 'tis enough in all reason for one man; is it not, Sir Benjamin?

* *Bel. jun.* Sir, when it is prov'd I am married, accuse me.

* *Iron.* Look'e Bob, I don't accuse you for marrying, 'twas an indiscretion, and I can forgive it; but to deny it, is a meanness, and I abhor it.

* *Soph.* Mr. Belfield, do you say nothing upon this occasion?

* *Bel. sen.* Paterson, I am struck to the heart; I cannot support my guilt: I am married to Violetta; save me the confusion of relating it; this dishonourable engagement for ever I renounce, nor will I rest till I have made atonement to an injur'd wife. Madam, I beg leave to withdraw for a few minutes.

* *Bel. jun.* Hold, Sir, this contrivance is of your forging; you have touch'd me too near, and now, if you dare draw your sword, follow me.

* *Soph.* Hold, gentlemen, you forget the lady is now in the house; she is a witness that will effectually put an end to your dispute: I will conduct her hither.'

The reader needs not doubt, that after this every thing ends happily, Violetta appears, and is received with raptures and repentance; Ironsides presents young Belfield to Sir Benjamin, who gives him his daughter with the following speech:

* Here's my hand; I've spoke the word; she's his own. Lady Dove, I won't hear a syllable to the contrary.'

Having thus laid the outlines of the story before our readers, they will naturally be struck with the improbabilities that occur in the adventures of the elder Belfield and Violetta. The former, though a villain, is supposed to be a man of sense, but his conduct proves him a natural fool, in thinking publicly to marry in England a lady of fortune, after having been married in Lisbon, where every transaction of the English is as well known as if it passed on the Royal Exchange at London. All the characters, those drawn from Roderic Random and his uncle excepted, are miserably supported. We have already mentioned the inconsistency of Sir Benjamin's: those of lady Dove and Paterson ought not to have been brought before an English audience. The credulity of Sophia is unnatural, as is the sudden repentance and reformation of the elder Belfield. As to the meaning, or moral of the drama, we are at a loss to find either; but the language is very tolerable, and we have seen some very well received comedies seasoned with fewer sprinklings of wit, or satire. Upon the whole, however, this play, though it has not a faultless feature in it, makes a tolerable appearance, like some faces which recommend themselves by a happy assemblage of parts, which, when examined separately, are rather below mediocrity.

VII. *Universal Arithmetick: or, a Treatise of Arithmetical Composition and Resolution. Written in Latin by Sir Isaac Newton. Translated by the late Mr. Ralphson; and revised and corrected by Mr. Cunn. To which is added, a Treatise upon the Measures of Ratios, by James Maguire, A. M. The whole illustrated and explained, in a Series of Notes, by the reverend Theaker Wilder, D. D. Senior Fellow of Trinity-College, Dublin.* 8vo. Pr. 10s. Johnston.

THE excellence of Sir Isaac Newton's Treatise on Universal Arithmetic, is so well known to mathematicians in general, that to say any thing in praise of it, were an attempt as needless and impertinent, as to write a panegyric on the illustrious writer. It was originally composed for the private use of the gentlemen of Cambridge, and was delivered in lectures at the public schools by the author, then Lucasian professor in that university; but not being immediately intended for the press, he had not prosecuted his subject so far as might otherwise have been expected; nor, indeed, did he ever find leisure to bring his work to a conclusion: so that it must be observed, that the geometrical, and also mechanical construc-

tions, which occur towards the end of the original work, as written in Latin by Sir Isaac Newton himself, do only serve to find the first, two, or three figures of roots; the author having here only given the construction of cubic equations. In this unfinished state it continued till the year 1707, when Mr. Whiston, Sir Isaac's successor in the Lucasian chair, obtained leave to make this noble and useful work public; and in order to supply what he had left undone, subjoined the general method of extracting the roots of equations, published by Dr. Halley in the Philosophical Transactions, having first procured both those gentlemen's leave. Mr. Whiston's publication of the Latin edition was soon followed by an English translation, in which those eminent mathematicians, Ralphson and Cunn, were both concerned.

The work before us, which may be considered as a new edition of Sir Isaac Newton's *Universal Arithmetic*, illustrated with Notes, was first begun by the late James Maguire, A. M. and after the death of that gentleman, continued by the reverend Theaker Wilder, D. D. senior fellow of Trinity-College, Dublin, professor of mathematics for the instruction of under-graduates in that university. 'I experienced (says Mr. Wilder) in the course of my attendance upon the duty of that employment, the necessity which there was of illustrating this work of the author, and drew up most of the following notes.

'In doing this, I consulted the most-celebrated writers, and transferred from them what seemed most to conduce to this design. I found many who had illustrated some particular parts of this work, as 'sGravesende, Reyneau, Bernoulli, Maclaurin, Colson, Campbell, and others; but none whom I know of, except Castilioneus, who had written a regular and continued comment upon it. As to this author, I dislike chiefly three things in his book.

'First, beside the great errors of the press, and which are insuperable to young students, he is unnecessarily prolix.

'Secondly, he does not pay a proper regard to the method of notation used by his author. For although a person may put what symbols he pleases, provided he is constant in their use, to denote particular co-efficients, quantities, operations, &c. &c. yet it will occasion much unnecessary trouble to the student, if the commentator uses a method of notation different from that of his author.

'Lastly, the price and bulk of his book is too great in respect of its utility. This is occasioned, not only by the additions from other authors, although the substance of them is mostly thrown into his foregoing notes, but also by his increasing

creasing the number of schemes to two thirds more than it originally was. Our author gave geometrical questions as exercises for the student, supposing him already well versed in geometry, and in those other sciences upon which their solutions depend: it seems, therefore, a superfluous undertaking in the commentator, to draw solutions and constructions from principles different from those which Sir Isaac used, and to explain not so much what that great man has done, as what he might have done.

‘ I have, continues Mr. Wilder, endeavoured to avoid these inconveniencies; and whenever I have been obliged by adhering to the order of the author, to cite any thing in proof of another, although the thing cited is itself afterwards to be proved; care is taken, that it shall not depend upon that, in whose support it had been cited.

‘ I have every where supposed the student to be well versed in Euclid’s Elements, and to be master of common arithmetic, so far at least as is commonly taught in schools: if he is not, I would recommend to his study, antecedent to this, Wingate’s Arithmetic, as it has been altered and improved by Kersey, Shelley, and Dodson.

‘ Having determined to publish these notes in English, that they might be of more universal use to such as want assistances of this kind, I connected them with the English translation, and finding there has been generally annexed to that which goes under the name of Mr. Ralphson, the method of resolving equations by Dr. Halley, I have substituted in its place the methods of approximation by Mr. Maclaurin; because these contain the method of deducing Halley’s, and all other theorems, for that purpose. To this there is added, a Treatise of the Measures of Ratios, translated from the Latin of the late James Maguire, A. M. of the university of Dublin; so that the whole collection seems to approach to the idea of an universal arithmetic.’

With regard to the merit of this performance, we are of opinion, the authors have in general acquitted themselves with great judgment and precision in the several parts to which they have extended their inquiries, particularly the invention of divisors, and the reduction of equations by surd divisors; we therefore recommend this work to the perusal of our mathematical readers, as the best commentary upon Newton’s Universal Arithmetic that has yet appeared in the English language.

VIII. *The Male-Coquet*. 2 Vols. 12mo. Pr. 6s. Robinson and Roberts.

THE author of this novel has endeavoured to be of some service to the ladies by pointing out the absolute necessity of keeping their lovers at what is called a *proper distance* before marriage; and for their not being in too great a hurry to forgive them, after having attempted to take indelicate advantages of the private interviews permitted, as soon as every thing is adjusted on both sides towards an honourable union.—The man who can suffer himself to behave in an improper manner to the woman to whom he is to be married, must not only be void of delicacy, but must be also destitute of honour; he can neither have a true regard for the object of his desires, nor a becoming reverence for himself.

Mr. Astell, by a fall from his phaeton, near the seat of a Mr. Musgrove, is rendered incapable of pursuing his journey: he is received by that gentleman and his family with great hospitality. In consequence of that reception he becomes enamoured with Miss Musgrove, a very amiable girl, who grows no less pleased with him; but his rooted aversion to marriage makes him unwilling to propose honourable overtures. The fear of a rival, however, drives him to a declaration before he is thoroughly determined about it. The beauty and accomplishments of the young lady reconcile him, indeed, to what he has done; but upon their being together, by themselves, one evening, in the garden he attempts gross familiarities, which give her a very bad opinion of him, and she resolves to have no more to say to him.—Her father and mother, shocked as they are at such a behaviour, consent to her receiving him as usual, as they look upon him in every other respect in an eligible light, on his making proper submissions.—Those submissions come both from his father and himself; but Miss Musgrove is not at all mollified by them.—Astell, though very much hurt by her unrelenting behaviour, yet not so much as to be reformed by it, renews his former gallantries, on being absolutely refused, and meets with several adventures.—One night, at the play, he is quite struck with the sight of Miss Musgrove, whom he believed to be in Worcester-shire, and feels his love, which had never been extinguished, return with redoubled ardor.—He throws himself in her way as much as possible, and makes many advances towards the revival of his connections with her; but finding his advances were to no purpose, he is seriously affected by his disappointment, and refuses to comply with his father's request by marrying lady Flora Melcombe, who very much wishes for such an alliance. On Mr. Musgrove's going back

back to Worcestershire he takes a house in the neighbourhood, and spends the greatest part of his time in seizing all opportunities to follow Miss Musgrove at a distance, though in such a manner as not to give the least offence. One evening, having heard that she was gone out on horseback, attended only by her servant, he followed in his chair; but not coming up with her as soon as he expected, finds, at last, that she has been by the treachery of her servant, bribed by lord Grosely, forcibly taken from her horse, and conveyed into *his* post-chaise. Astell rescues her.—Just when he is going to assist in getting into his own chair in order to carry her home to her father, the sky is suddenly overcast, and a clap of thunder frightened the horse who runs away with the chair, overturns it, and renders it entirely useless. A violent storm of rain falling at the same time, accompanied with repeated claps, and the most alarming flashes of lightning, Miss Musgrove is, beyond expression, terrified. She is still more distressed by being left with Astell, alone, on a wide heath; with no creature near her, with no carriage to convey her home. No small anxiety does *he* feel lest she should be injured by her wet cloaths. He is also exceedingly pained by considering that he had formerly behaved to her in such a manner as to make her distrustful of him. His apprehensions for her safety, however, increasing, he, after having solemnly promised to treat her with the greatest respect, prevails on her to place herself in his lap, that she may be preserved from the damp earth—he pulls off his coat and puts it over her habit.—In this situation they are obliged to remain for two or three hours; during which he behaves with all possible delicacy, and the greatest tenderness.—When the storm abates he is forced to carry her part of the way, and to assist her in walking till they reach a cottage.—They find nobody but an old man—Astell sends him out for some refreshment, and to get a person to go to Woodcot, Mr. Musgrove's seat. In this cottage they remain till Mr. Musgrove's chaise comes to fetch them.—Astell then delivers *Lucy* safe to her father and mother.—The former is extremely surprized to see him with his daughter: Lucy informs him that she owes her honour and her life to Mr. Astell—Mr. Musgrove, in consequence of this information, treats him with politeness, and permits him, in compliance with his earnest request, to call in the afternoon to know how his daughter does after her fright.—He comes; he is so agitated lest he should not be able to prevail on Mr. Musgrove to receive him again as a lover to Lucy, that the whole family is affected by his emotions.—Mr. Musgrove, taking him into another apartment, tells him, that though he never can forgive his first indefensible behaviour to his daughter, he is

now ready, as he delivered her from lord Grosely, and made no improper use of the opportunity chance threw in his way, to admit him as his son.—The delicacy with which Astell behaves upon this occasion at last determines Miss Musgrove in his favour: they are married, and no man ever expressed more satisfaction on his entrance into the marriage-state.—Lady Flora, who resides in the neighbourhood with her uncle and aunt, and who had thrown out a great many ill-natured things to Miss Musgrove, in hopes of breaking off the match, becomes, from her disappointment, so envious of Astell's happiness, of whom she had ever been very fond, that she employs her whole time in trying to seduce him from his wife: but she tries in vain.—She writes a note to appoint a meeting in her uncle's gardens; Astell answers it in a manner by no means agreeable to her. From that moment she resolves to avoid him as much as possible.—Soon afterwards Astell finds his Lucy in tears: she endeavours to conceal them from him, and when he discovers them refuses to acquaint him with the cause of her sorrow, which gives him considerable anxiety:—at last, however, being much importuned, and tenderly reproached for want of confidence, Lucy confesses that she found lady Flora's note; and that, believing there was an intimacy between them, she could not conquer the concern and affection which she felt upon the occasion: adding, that she loved him with too much tenderness to disturb him even in his amours with other women, and that she would willingly sacrifice her own peace to make *him* happy.—A very affecting scene ensues, in which she proves herself the kindest, the most submissive of wives, and he the fondest, the faithfullest of husbands.—Lady Flora is exposed by Mr. Astell's father to her uncle, aunt, and lover, and is, in consequence of her indiscretion, obliged to go to Ireland, leaving Astell thoroughly cured of all his follies, and immutably attached to his invaluable wife.

The foregoing account will, we imagine, justify what is said in the introduction; and as the fair-sex are particularly interested in the moral inculcated in the history under our consideration, we shall conclude with this necessary precaution—
 “Beware of male-coquettes; for such are abroad in all parts of the town, in all dresses, and of all complexions.”

X. *The Masquerade, or the History of Lord Avon and Miss Tameworth, in a Series of Letters.* 2 Vols. 12mo. Pr. 6s. Robinson and Roberts.

THE design of this piece is to expose the too great levity in married women, who by that levity merely, without having any ill intentions, render their husbands suspicious, and consequently deprive themselves of domestic felicity; a sort of felicity which can never be expected but by a behaviour calculated to deserve it.—Married men too may be benefited by the perusal of this story, if they will *condescend* to read it with attention.—The indiscretions of a *modern wife* are not indeed to be defended by the licentiousness of her husband; though many fashionable wives are undoubtedly provoked by the unmerited neglect of their husbands to act in opposition to the dictates of honour.—The following outlines will serve to shew how cautiously the sexes should conduct themselves when they have entered into the marriage-state:—The hero of this piece was indeed far more culpable than the heroine,—as the indiscretions of the latter arose entirely from her innocence, and ignorance of the world.

At the masquerade given by the king of Denmark, lord Avon was exceedingly struck with the beauty and *naiweté* of Miss Tameworth, a young heiress, who had been but a very short time in London, having lived till then with her grandfather in the most retired part of Derbyshire. On the death of her grandfather, her uncle, Sir William Tameworth, brings her up to town, designing to marry her to his son, of whom she had seen but little, in order to secure her fortune to his family.—Lord Avon being informed of her arrival, and informed also in what manner she was related to Sir William, recollected that he had heard a good deal about her, though he had never seen her: but knowing that all application to the family would be ineffectual, he forms a scheme to carry her off from the opera-house on that celebrated night, the description of which will ever make a shining figure in the annals of gaiety.—From the Haymarket, by a successful manœuvre, he carries her to a friend's house a few miles from London.—There he hopes to prevail on her to marry him.—The young lady, being extremely ignorant of the world, as she had lived in the greatest obscurity in the country, is the more easily deceived, especially as she was on the above-mentioned night under the care of a coquet aunt, whom a friend of my lord continues to keep too much engaged to observe his motions.—Lord Avon behaves to Miss Tameworth when he has got her into his possession with the greatest respect and tenderness, and avails himself of all

his eloquence to soften her heart in his favour. Miss Tameworth, looking on his lordship with partial eyes, from his appearance and behaviour, and quite free from suspicion, as she is totally unacquainted with the arts by which unwary women are seduced, is more composed than many women would have been in her circumstances: she, however, refuses, absolutely, to marry him without her uncle's consent. By a letter which informs him that Sir William has discovered his niece's retreat, and is coming to fetch her away, lord Avon is extremely alarmed, and in consequence of this intelligence prevails upon *Eudisia* to fly to France with him.—Sir William and his son pursue them—the former conveys his niece on board a packet ready to sail for England; the latter fights with, and wounds lord Avon, who is, necessarily, obliged to remain in France.—Lord Avon recovers before his mistress can be induced to become Mrs. Tameworth, and having gained Sir William's consent, by relinquishing half her fortune, is married to her. She is introduced to *his* friends, and invites one of her own, a young lady from Derbyshire, as ignorant of the world as herself, but of a far more serious disposition, to come and stay with her.—Lady Avon's excessive vivacity, and the flattering satisfaction which she feels on being generally admired, hurry her to the commission of some indiscretions;—indiscretions not indeed of a capital nature, but which, nevertheless, give great uneasiness to my lord, who is passionately fond of her.—Lady Avon has, in fact, a sincere affection for his lordship, though her inadvertencies, resulting from the liveliness of her temper, and the innocence of her heart, render him apprehensive that he is not beloved as he wishes to be loved. Several little occurrences contribute to the increase of his jealousy; he resolves, therefore, to make *her* jealous of *him*, in order to bring her affection back into its old channel—He fixes upon a young, handsome widow, who had long admired him, and she insensibly draws him into a much closer connection than he had ever thought of: and he becomes, at length, most disagreeably entangled between his wife and his mistress.—The former soon discovers his new attachment, but instead of reproaching him for his neglect of her, behaves to him in a more affectionate manner than ever.—Her behaviour touches him, and he grows quite miserable at the bare idea of having been false to so amiable a wife, yet knows not in what way to break off his criminal correspondence with his widow.—While he is in this awkward dilemma, Sir Charles Sedley, a libertine of his acquaintance, having in vain tried to seduce lady Avon, whose virtue is unshaken both from principle and affection, contrives to get into her apartment when he thinks my lord is engaged with the widow,

widow, in hopes either of bringing her to his wishes, or of producing a quarrel between her and his lordship. Lord Avon happening to come before she retires to her chamber, and immediately discovering Sir Charles, believes that she had admitted him to improper familiarities. Full of jealousy and rage he attacks him—They fight—Sir Charles is very dangerously wounded—a friend of my lord's hurries him away to France, and he leaves his wife thoroughly convinced of her delinquency.—The widow follows him, but he will not have any farther connection with her.—She is so much hurt by his indifference, and the loss of her character, that she is seized with a violent fever, which puts an end to her life. Lord Avon, at length, being well assured, by several letters from his friend, of lady Avon's innocence, becomes extremely unhappy: conscious of having behaved criminally himself, and of having falsely accused *her*. He is, therefore, doubly desirous of seeing her.—A reconciliation, in consequence of her love and compassion, takes place on his return to England; but he cannot help very severely upbraiding himself for having entertained groundless suspicions, and for having endangered his amiable wife's health, peace, and reputation, by the methods which he took to remove them.

From the misconduct of these young people, arising from their thoughtlessness at their first setting out in life, all the infelicity which they endured naturally resulted.—The moral of this history cannot be too much attended to by the *married* of both sexes.—Wives, with the best intentions in the world, may by a levity in their behaviour alarm their husbands, and should therefore be particularly discreet: and husbands, on the other hand, should be careful not to provoke jealousy in their wives, by an unjustifiable commerce with artful and vicious women.

MONTHLY CATALOGUE.

11. *An Essay on the Middlesex Election; in which the Power of Expulsion is particularly considered.* 8vo. Pr. 1s. White.

THE peculiar stile of this little Essay, claims a greater portion of the Critical Review than commonly falls to the share of pamphlets upon temporary and threadworn subjects. By placing the argument in a different point of view, and making a few nice and judicious distinctions, the ingenious author has struck out several important lights, that may serve to guide the reader, bewildered amidst contending opinions, to a clear determination. He contends with great precision, strength

of argument, and knowledge of the constitution, ' that every disqualified candidate is no candidate, and that all votes given to him are absolutely void : that a person expelled, by those invested with proper authority, must be incapable of re-admission, because inconsistent rights cannot subsist at the same time ; and that another must be chosen, lest the governing body should be maimed or imperfect : that these positions have been repeatedly established as law by the known authorized judges : that even if these questions had been new, the authority of the house of commons, acting within their acknowledged jurisdiction, must now be submitted to, unless we mean to dissolve the government, by an appeal to the collective body of the people.'

Having clearly discussed these points so essential to the debate, he proceeds to examine the original power of expulsion, and finds it ' to be, in the sense contended for, completely *legislative*, and *so far* incompatible with the *known* acknowledged constitution of our government.'

In treating this part of his subject, the following sensible remarks are worthy particular attention. ' The most obvious, and much the best foundation of the claim of *expulsion* will appear to be a continual exercise thereof for two centuries, acquiesced in by the legislature ; and it may be urged, that should this not be deemed sufficient to establish a right, there can be no end of innovation.

' In every question between the people and their governors, concerning the general distribution of political power, little regard must be had to former examples, when these in any degree clash with fundamentals. The principle upon which precedents are allowed the greatest authority, in the exercise of acknowledged powers, especially the judicial, does not apply to the present case. In directing the judgments of our courts, they limit the otherwise fluctuating opinions of successive judges, make known the rule of conduct prescribed to the subject, and prevent the operation of those various affections, which, though inseparable from human nature, are never found to be the same in any two individuals. Should a rule be once established incompatible with the order and good government of the state, there is a superior authority to whom the people may have recourse, who, by declaring their will, enact that no such rule shall prevail in future. Thus the law becomes fixt and certain, and is truly a pillar of cloud by day, and a pillar of fire by night, to guide and direct our steps. But between the people and their governors, there can be no human tribunal ; unless therefore the dispute be adjusted by a reference to what is acknowledged on both sides, one only appeal

appeal can lie, that dreadful one mentioned by Mr. Locke, an appeal to the God of Battles. The precedents here too are established by one of the parties, without attracting the attention of the nation; should usurpation confer a right, such a principle could serve no other purpose, but to encourage new encroachments; and any power, however arbitrary or iniquitous, might thus be surreptitiously engrafted on a like usage. Neither king, nor lords, have any pretence to interfere between the people and their representatives, who form a distinct independent order in the state. The bulk of the nation are not the most refined reasoners: they feel oftener than they think; and instead of opposing a precedent from prudent apprehensions of remote consequences, they seldom dream of resistance, till some unexpected consequence shews them the full extent to which the precedent may be carried. The obstinacy or firmness (call it which we may) of the Middlesex freeholders, has now produced such a crisis. The power of expulsion, with all the latent train of consequences, is drawn from that darkness and obscurity in which it hitherto has securely slumbered, and must stand or fall by its own substantial merits.

‘It is necessary to add, that the acquiescence of the legislature is of no validity, where the body claiming has an absolute negative in legislation?’

The author’s criticisms upon doctor Blackstone’s pamphlet, and other productions of the same nature, are shrewd, pertinent, and so ingenious, that we wish the nature of our Review would admit of giving farther quotations.

12. *A Vindication of the Right of Election, against the Disabling Power of the House of Commons: shewing that Power to be contrary to the Principles of the Constitution, inconsistent with the Rights of the Electors, and not warranted by the Law and Usage of Parliament. In which is included Observations on the Power of Expulsion.* 8vo. Pr. 1s. 6d. Woodfall.

This writer is a warm advocate for the eligibility of Mr. Wilkes into parliament, after he had been expelled and declared ineligible by the house of commons. His arguments, however, are nearly the same as have been already discussed; but he leaves the principal point untouched, which is, whether the commons of Great Britain, after expelling one of their own number (a right which is not disputed) have not a power of making that expulsion good during the same parliament? Till the negative of this question is proved, all the nibbling altercations concerning the freedom of election, and the rights of freeholders, are mere quibbles and blinds for mis-stating the case.

13. *A Few*

13. *A Few Scattered Thoughts on Political Moderation.* 8vo. Pr. 6d. Wilkie.

These are very properly called Scattered Thoughts; for we can see no principles of reasoning that can reduce them to any system of government. They seem to allude, however, to the Middlesex election, and their author is displeased with the decision of the house of commons on that head. He compares the ministers to Cataline, enters into the vulgarities of party, and pesters his readers with vile French quotations, but does not offer a single argument of his own.

14. *A Cursory View of Arbitrary Power attempted by Kings of England, from the Conquest, compared with the Present Time, from Historical Facts. Addressed to the misted People of England.* 8vo. Pr. 1s. Smith.

This is a stupid well-meaning attempt to shew, from a very uninformed historian (Rapin), that the liberties of the people of England are now less in danger than they were in some reigns before the Revolution; and that our constitution is unimpaired on the part of the crown.

15. *Letters to the Ministry, from Governor Bernard, General Gage, and Commodore Hood. And also Memorials to the Lords of the Treasury, from the Commissioners of the Customs. With sundry Letters and Papers annexed to the said Memorials.* 8vo. Pr. 2s. 6d. Wilkie.

The dates of the letters in this publication are prior to those we have already reviewed*; consequently, they cannot be said to contain any new matter. They are, however, highly worthy of perusal, because they contain the origin of the bad humour that still actuates the people of Boston, and a full vindication of governor Bernard, as well as of the caution and moderation of the sea and land-officers who were sent to quell the rebellion (for it deserves no better name) that raged in that town and the colony of the Massachusetts.

16. *A Letter to the right honourable the Earl of H—b—h, his M—y's S—y of S—ts for the C—ts, on the present Situation of Affairs in the Island of Gr—n—da.* 8vo. Pr. 1s. Wilkie.

When the settlement of Grenada and the Grenadines took place, the commander in chief's instructions were, That two of his majesty's new subjects, who were Roman Catholics, should

* See P. 283.

be capable of being appointed members of the council of the said islands, and that three of the said religion might be admitted into the assembly: that one might be appointed a puisne judge of the court of Common-Pleas, and that one might be admitted into the commission of the peace for each town, parish, or district. With regard, however, to the appointment of the two counsellors, or the judge, the instructions were totally silent; and therefore we suppose the commander in chief thought that the matter was quite discretionary; but the admission of the three assembly-men, and the justices, without subscribing the test, were expressly enjoined, and accordingly obeyed.

Soon after, the lieutenant-governor wanted to appoint two Roman catholics to be of the council; but not meeting with the concurrence of the other counsellors, whom he was obliged to consult, he desisted. From that time a variance commenced between the council and the lieutenant-governor, and they counteracted one another upon every occasion. At last the lieutenant-governor declared in council, his intention to appoint one of the new Roman catholic subjects to be a puisne judge of his majesty's court of common pleas. 'This, says the letter writer, the l—t—t g—v—r did in defiance of one of the principal laws of the colony—a law, constituting and establishing the courts of judicature in Gr—n—da, called there the *court act*, which was passed by the g—v—r, c—l, and ass—b—y, and confirmed by the k—'s most excellent m—y.'

Here our author is very deficient in not reconciling this law to his majesty's instructions; for as his argument stands, they are incompatible. The lieutenant-governor said, that he had 'the king's order to make the appointment; and *that order*, being *posterior* to the *act*, it so far *dispensed* with it.' The letter-writer disputes the reality of this order, because it never was produced.

The next difference between the lieutenant-governor and the council, was his appointing two of the new Roman catholic subjects to be of that body, in consequence of a letter from the secretary of state. The counsellors were sworn in, but the rest of the council objected to the legality of their admission, and previously withdrew from the board.

The letter-writer proceeds, 'I have hitherto only proved, that the l—t—t g—v—r did what he was not instructed to do; I will now convince your lordship and the world, that he did what the k—— his m—st—r had expressly instructed him *not to do*.

'For, I aver, that the k——'s instructions were transmitted to the l—t—t g—v—r, *not* to execute the r——l intentions in favour of the French Roman catholic subjects, *in as far as*
those

those intentions regarded the council, until certain provisions had been made by the legislature of the island—such as laying on the impost of the $4\frac{1}{2}$ per cent. duty, and building churches for the public profession of the Protestant religion—nor even then, until the k——'s pleasure should be further known on the subject. These provisions had not been made by the legislature; and therefore the l—t—t g—v—r was bound, if the k—— has power to bind him, *not* to do what he did.'

Notwithstanding all this, the lieutenant-governor suspended from sitting at the council-board absolutely, and not even till his majesty's pleasure should be known, the president and five other members; for which he is severely censured by this letter-writer. The suspended counsellors, notwithstanding, met together and voted their suspension illegal; upon which they were suspended afresh. Such are the transactions that have occasioned the unhappy disputes now subsisting in Grenada.

Though the author of this letter writes very plausibly, yet some circumstances incline us to believe that it does not contain the whole state of the matter; and therefore the reader will perhaps think it proper to suspend his judgment till some other publication appears.

17. *An Address to the People of England, on the Inexpediency of Dissolving the present Parliament.* By an Independent Freeholder of Middlesex. 8vo. Pr. 6d. L. Davis.

This is a seasonable address to awaken, if possible, the people of England out of their present petitioning *delirium*; but though it comprehends some very good reasoning, we believe few of the arguments are new; and therefore we can only in general recommend it to the publick.

18. *An Ode to the People of England.* 4to. Pr. 1s. Kearsley.

This ode-maker, smit with the love of sacred song, beats up for volunteers, and that too in tolerable verse, in the cause of Freedom, which, so far as we know, no man in England pretends to attack.

19. *The Drivers: a Dialogue.* 4to. Pr. 1s. Dodsley.

The Drivers are, a Bristol-waggoner and a post chaise-boy, just come from Scotland, and their conversation is the subject of this poem; but what that conversation means, or to what it tends, we are of opinion that no man alive, not even the author himself, can tell. All we know is, that they talk a great deal of Wilkes; and the waggoner mentions the late verdict given for him in the following elegant lines:

' You need not doubt, for there has been a verdict.
Are you so newly come as not t'have heard it?'

20. *The*

20. *The Favourite. An Historical Tragedy.* 8vo. Pr. 1s. 6d.
Bell.

Could the idea of Sejanus, worthless as he is represented, be separated from that of Tiberius, a monster of the most shocking sensuality, the most refined dissimulation, and unfeeling cruelty that ever polluted a throne, we should have no objection to an author's applying the character of Sejanus to any minister, be he whom he will, good, bad, or indifferent, living or dead. But the misfortune is, there is no detaching the crimes of Sejanus from those of his master. Every reader, who is conversant in Tacitus, knows, that Sejanus was no more than a mere mischievous machine, played off by his jealous master to destroy the imperial and other noble families of Rome; and that the instant that end was answered, he was dashed in pieces by the tyrant's frown.

The play before us is little more than a transcript of Ben Johnson's Sejanus. Perhaps two men in Britain would not have found out the favourite assimilated to Sejanus, had not the cobbler of an editor dedicated his workmanship to the e— of B—.

21. *Richard in Cyprus. A Tragedy.* By T. Teres. 8vo. Pr. 1s. 6d. Kearsley.

There is not, perhaps, in the annals of any country, a finer subject for the drama than the real history of Richard in Cyprus, and his rapid conquest of that noble island, which, at that time, was an empire in itself. This author's muse has not strength for the theme she has chosen, but might succeed on one less important. No fewer than three monarchs are brought upon the stage, the kings of England, France, and Cyprus. The latter (Comenes) is a copy of Bajazet's character in *Tamerlane*. His daughter Idalia, a virtuous princess, is secretly in love with Richard, as her father is with Beralda, who had been already espoused to the English monarch, but has been forced by tempests to put into a port of Cyprus, as she was attending Richard in his expedition to the Holy Land. Beralda is now a kind of prisoner to Comenes, and he employs his daughter to solicit her acceptance of his hand and crown. Richard lands, and reclaims his spouse. A battle ensues: Richard with inferior numbers is victorious, and Comenes is taken prisoner. Richard has an interview with Beralda, and another with Comenes, who rejects all his proffered kindness with savage barbarity; but his life is spared from the regard which Richard and Beralda bear to his daughter the princess Idalia, whom they tenderly love.

Philip the August, king of France, who, by the bye, is likewise in love with Beralda, and was engaged in the same crusade, lands at this time at Cyprus.—Richard and he quarrel; but a seeming reconciliation is effected; and Philip, who had obtained from Richard's generosity the disposal of the captive king, engages Comenes in a plot against Richard, during the execution of which, the Cyprian was to carry off Beralda in the dead of night. Richard is deceived by the treachery of the other two monarchs; but Idalia disclosing the plot to him, it is defeated by the valour of Richard, who once more takes Comenes prisoner. Idalia runs to throw herself at her father's feet, and implore his forgiveness; but he first stabs her, and afterwards himself in Richard's presence; and then dies.

Such is the general, but ill-judged plan of this piece. The reader may conceive some idea of the author's abilities for so noble a subject, by the following conversation between Richard and Beralda, upon their first meeting in Cyprus.

S C E N E V.

RICHARD, BERELDA.

* *Richard.* Now for a joy, that mocks the pow'r of speech—
My queen, receive thy soldier to thy arms.

* *Berelda.* Kind Providence, thou see'st my grateful transport.

* *Rich.* Past is the hour of bitterness and rage—
Ye cruel storms, I blame you now no more—
'This meeting overpays me for my pangs.

* *Berel.* Lord of my ev'ry thought, thou art restor'd me,
And sorrow is forgot—how shall I thank thee?

* *Rich.* And do I stand acquitted in thy fight?—
Indeed I have not lost a single moment.

* *Berel.* No, thou art rapid as the beam of day—
Yet have I trembled at thy rash attempt;—
But for thy brilliant victory, which shows
Thou art an host alone, I could have ask'd,
Why was thy army wanting in the battle?

* *Rich.* Thou know'st not, my beloved, English ardour—
In such a cause, if I had seem'd to linger,
That little band of warriors, whom I headed,
Would have march'd on contemptuous of their king,
And rescu'd thee without me—

* *Berel.* —Gen'rous hearts,
And worthy of their prince, as he of them—
But never let us part again—

* *Rich.* —We will not,—
All scruples shall give way—the rev'rend prelates
Shall meet us at the altar here in Limesol—

Nor can the oath, that binds me to the cross,
Be tarnish'd by the holy marriage vow.

* *Berel.* So may Heav'n smile propitious on thy words,—
And Cyprus, witness of my past disgrace,
Bear witness to the glory that awaits me.

* *Rich.* Yes, the same land that weeps in tears of blood
Thy wrongs, in favour of these blissful nuptials,
Shall change the voice of mourning to delight.

22. *The Spanish Lady, a Musical Entertainment, in two Acts.*
Founded on the Plan of the Old Ballad. As performed at the
Theatre-Royal in Covent-Garden. 8vo. Pr. 1s. Cooper.

In a kind of preface to this little piece we are told, that it was written on receiving the news of a signal conquest made by the English in the Spanish West-Indies in 1762; and that though it was licensed and rehearsed, some public commotions in the theatrical world prevented its being exhibited; but that it has been once acted for a performer's benefit. It has now undergone, says the editor, some few changes and abridgements, and is to be considered merely as the story of the famous ballad called the Spanish Lady, which is here reprinted.

The sum of the story is, that a Spanish lady is in love with an English gentleman, who as an officer behaves with remarkable humanity at the taking of the Havannah. We are told orders are given for his return to England.—Previous to his departure the lady confesses her love; he urges a prior engagement in England, and they part with great sensibility on both sides.—We are far from thinking that the subject of this little piece is unfit for the stage, because it is destitute of plot. There is room for great sentimentality; and if the conduct of it is reprehensible, it is on account of indelicacy, when the Spanish lady, without being under any necessity for doing so, declares to the English gentleman that she is in love with him, and that she is ready to follow him to England in man's cloaths.

23. *The Pluralist, a Poem; or the Poor Curate's Appeal to all reasonable and well-disposed Christians, wheresoever dispersed, throughout his Majesty's Dominions, or elsewhere. By Philoletes. 4to. Pr. 1s. Dodsley.*

This *Philoletes* may be said to have commenced author before he can write his name. We have often seen the word *Philaletes*, but never before met with *Philoletes*.

There may be some truth, but there is very little poetry in this piece of satire. The author begins in this manner:

* Inspire,

‘Inspire, Melpomene, my tragic song;
 For unto thee all mournful strains belong.
 Full well I weet with grief thou art oppress’d,
 Like that which labours in thy vot’ry’s breast:
 Yet flag not; but my painful steps attend,
 And guide me safely to this journey’s end.
 Thine aid is grateful, while I now relate
 The dire disorder of th’ *ecclesiastical* state.’

The poet sets out on this poetical excursion with as much alacrity and spirit as he would on a journey, with his wife Melpomene behind him, upon a jaded nag, through the dreary roads of Suffex.

24. *The Siege of Quebec.* 4to. Pr. 1s. Fletcher.

The first two lines almost convinced us that this was a vile performance:

‘Descend Apollo, and ye tuneful Nine,
 To aid a youthful bard your influence join.’

The farther we proceeded, we found the performance rise in dullness and bombast; till at last the long-wished Zephyrs

‘With tepid breath resolve the gelid isles,
 And liquify the mountains with their smiles.’

Farewell, thou genuine son of Du Bartas, ‘who crySTALLiz’d the Baltic ocean.’

25. *The New Circuit Companion; or a Mirror for Grand Juries: a familiar Epistle.* 8vo. Pr. 1s. Bingley.

This Companion is an easy, facetious fellow. You can never be dull in his company, and his wit and satire transport you, before you know where you are, from Ireland to England. His epistle is addressed to his wife; and we are told by the editor, that it was written in the year 1763, and but a few months before the death of the author, who was a barrister at law. The subject is, a journey upon a circuit, which he performs much in the same manner as that which carried Horace from Rome to Brundisium. The reader will agree with us in the character we have given of this little poem, when he peruses the character of our author on his journey.

‘Rising next morning with the lark,
 Which is, (forgive me the remark)
 More than I could contrive to do
 For eight whole months I slept with you;
 Cloaths brush’d, wig-powder’d, breakfast o’er,
 (But ah! no Clients at the door)

Having

Having first paid, with grateful care,
 My morning visit to my mare ;
 Then at my glass, in serious way,
 Moulded my features for the day,
 And thence expung'd (as meet and fit)
 Each trace of humour or of wit ;
 Leaving, instead, a blank behind
 Scarcely expressive of a mind,
 Heavy yet light, though empty full,
 No owl more venerably dull.
 A studied vacancy of face,
 Sure mark at once of Law and Grace ;
 I strol'd into the public street,
 Hug each Attorney whom I meet,
 And ask for family and wife——
 Though I ne'er saw them in my life :
 A method this (the grave ones say)
 My betters practise ev'ry day ;'

Is the following admirable picture of a grand jury, after receiving their charge, applicable to Ireland only ?

' Now, starting from the dream of Law,
 The Jurors to their room withdraw,
 Where with true gentlemanly bounty,
 They tax the poor, and fleece the county ;
 This, the fair plan their fathers drew,
 With generous ardour they pursue ;
 The Precedent before them stands,
 No fear it perish in their hands !
 So pious they transmit it down
 With eager zeal from sire to son !

" A word sir Christopher—you know
 I jobb'd for you a year ago
 The Road that leads, you jolly dog,
 From your new Lime-kiln to the bog——
 For all, at times, I have done the same
 Your services, in turn, I claim ;
 My Bridge——the estimate is four——
 I'll finish for three hundred more."

" Three hundred, Hugh!——why people swear
 There's scarce a drop of water there."

" Pshaw!——Rot their insolent surmises?——
 I'll bring the River next Affizes."

26. *The Adulterer. A Poem.* 8vo. Pr. 1s. Bingley.

This poem consists of some common-place recommendations of chastity, and invectives against adultery, tacked together in tolerable verse. The author's chief meaning seems to

have been the abuse of a r——l personage for a supposed violation of a noble l——d's marriage-bed, which we hope is destitute of all foundation in truth.

27. *Anti-Midas, a Jubilee Preservative from unclassical, ignorant, false, and invidious Criticism.* 4to. Pr. 1s. 6d. Pyne.

This is a kind of mock-apology for Mr. Garrick's Ode, which, as we have said of Freedom, no body at present offers to attack. The publication itself is intended to introduce the re-publication of some very severe strictures against that performance, printed in the Public Ledger; and their not having the effect intended, we suppose produced this ironical gilding of the same pills.

28. *The Beauties of History; or Pictures of Virtue and Vice, drawn from real Life; designed for the Instruction and Entertainment of Youth.* By L. M. Stretch, M. A. Two Vols. 12mo. Pr. 6s. Dilly.

Towards the close of the last century, one Mr. Wanley published an excellent common place book (somewhat upon the plan of the performance before us) entitled, *The Wonders of the Little World*. Wanley's work was well authenticated, faithfully executed, and is no illiberal entertainment to the most learned reader.—The beauties, as they are called, of the present publication, form the most taudry, awkward, common-place book, we have had the misfortune to look upon. The historical examples are trite, vague, and immethodical, and intermixed with dreams, either of our author's own, or some wretched novellists, which with him hold the place of history.

29. *An Essay on the Cure of the Hydrocele of the Tunica Vaginalis Testis.* By Joseph Else, Surgeon to St. Thomas's Hospital. 8vo. Pr. 1s. 6d. Wilkie.

This subject has been treated of by several eminent surgeons, who recommend either an incision, or the application of a large caustic. But both methods being attended with troublesome, and sometimes dangerous symptoms, Mr. Else here endeavours to shew the efficacy and superior safety of the application of a small piece of caustic, which is a method that has been long practised in St. Thomas's Hospital with success, and by which the consequences that follow the ordinary methods are prevented. We shall subjoin the description and effects of it in the author's own words.

‘The method is this, to lay a small caustic upon the anterior and inferior part of the scrotum, taking care to avoid the testicle: a large caustic is quite unnecessary, and every advantage may be derived from one, whose eschar will be no bigger

ger than a shilling. The loose and pendulous situation of the scrotum renders the application of a bandage so very inconvenient, that we cannot easily prevent the caustic from spreading somewhat: for this reason I cover no more than the size of a sixpence, on a presumption that it may make an eschar as broad as a shilling, though it commonly makes one of the size of a half crown.

The intention is that it shall affect, and, if possible, penetrate through the tunica vaginalis; so that the time it is suffered to lie on, is proportioned to the supposed thickness of the cyst. It should never remain on less than five hours; but if it be suffered twenty-four, it can do no mischief, when properly guarded. On the removal of the caustic, digestives may be applied to the eschar, or the common cataplasm of white bread and milk. The scrotum must be suspended in a bag-truss; and the patient had best be confined to his bed; though even this circumstance is sometimes omitted without detriment. Sometimes immediately after removing the caustic, sometimes within twelve or twenty-four hours, or even at the distance of two or three days, the patient begins to complain of pain in the scrotum and loins, has now and then some colic pains, the pulse a little quickened, and the tongue whitish. At different periods of time from the removal of the caustic, but generally within forty-eight hours, an alteration is perceptible in the scrotum: The tumour upon grasping feels more tense and hard than it was before; and this hardness answers to the figure of the tunica vaginalis in its whole extent; and a little attention will convince an observer, that it is this membrane alone which gives the sensation of tension and hardness, and no other part.

The colic pains and febricula seldom continue more than twenty-four or forty-eight hours; and very frequently are so inconsiderable, as to require neither evacuation, nor any internal medicines. If however the pulse is quicker than common, the pain of the back and the colic distressing to the patient, they will be speedily removed by once or twice bleeding, and injecting one or two clysters. As soon as the pain of the back (except what arises from the weight of the scrotum), the febrile heat, and other symptoms are removed, for they commonly go off all together, the patient need no longer be confined to his bed, but may be suffered to get up and walk about the room, provided the scrotum be suspended.

In a few days the eschar of the scrotum will loosen and come away, exposing to view the tunica vaginalis, which bears evident marks of its having been affected by the caustic, and prepared to slough off; and when pressed with the finger, the undulation of the water may be felt within it. As the cure

proceeds, the sloughy tunica vaginalis will project more and more through the orifice in the scrotum; and when it appears ready to burst, it may be punctured with a lancet, and for this reason only, that it will relieve the patient from the weight of the tumour; for no other advantage can be derived from it. If the water is discharged by a puncture, the scrotum by degrees collapses, and the orifice in it is filled up with slough, which prevents the access of external air to the testicle. These sloughs continue to come away with the dressings daily for about four, five, or six weeks, and in proportion to their discharge, the hard tumour of the scrotum lessens. Upon casting off the last slough, the hardness is entirely gone, the wound immediately cicatrizes; and the cicatrix, being about the size of a finger's end, adheres strongly to the body of the testis, which has never come in sight, nor has had any application brought in contact with it during the whole process.

Whoever will carefully attend to the several appearances that accompany this method, must be satisfied that the caustic excites an inflammation of the tunica vaginalis, which spreads through the whole of it; in consequence of which, the entire membrane suppurates, and comes away in sloughs; so that whether we consider the tunica vaginalis as secreting or containing the fluid, the radical cure is equally performed; and whatever future accumulation of water may happen to form on that side of the scrotum, it must be either of the anasarcaous or hydatid kind.

During the time I was with the late Mr. Girle, I laid a great number of caustics on hospital patients, for the radical cure of this species of hydrocele; and have since used this method myself both in public and private, and can with great safety assert, that I never knew the febrile symptoms last three days, rarely more than twenty-four hours, and that the patient never felt very extraordinary pain, nor ever appeared in danger.

Dr. Huck, as well as myself, has heard Mr. Girle declare, that during nineteen years practice in St. Thomas's hospital, and a very extensive practice in private, he had continued to use it, and never met with one case, where he thought there was the appearance of hazard.

30. *The English Malady removed; or, a New Treatise on the method of curing the Land Scurvy, Leprosy, Elephantiasis, and Evil, with other cutaneous Eruptions, &c. By a Physician. 8vo. Pr. 2s. 6d. Pearch.*

To descend to a particular account of this spawn of empiricism, would be below the character of our Review. We shall only observe, as a caveat to the public, that the substance of

it might have been reduced within the compass of a hand-bill. We are here informed that a woman's diet was *good nourishment and easy digestion*; that authors have described the leprosy with much the same *description*; and that one of the worst species of leprosy that Turner ever saw, was *a countryman*. Five *errata* are taken notice of at the end of the pamphlet, though the number might safely be multiplied by some hundreds; and that these are not to be imputed to the printer, but to the author himself, may be presumed from the following specimen of his literary abilities.

'And now I am upon this theme, here lies as great an evil as I know off, which, if duly considered, what numberless evils it would prevent; and that is of being a little more sparing at meals in regard of eating: the drunkard runs not so great a risk as the glutton; the first may turn his machine over, but it generally rises again, whereas the glutton, by his over-feeding, lays such an intolerable load on his stomach, that he clogs the whole; and thereby renders it unfit for business, and is in danger of stopping it totally.'

31. *A Treatise upon Coal-Mines; or, an Attempt to explain their general Marks of Indication, acknowledged and probable. Together with particular Instances of their public Utility; Objections to the Mode of their Discovery, and to their Manufacture, obviated, &c.* 8vo. Pr. 1s. 6d. F. Newbery.

The first and second chapters of this pamphlet treat of the eminent advantages and public utility of coal mines, which though perhaps not generally considered in all the various lights in which they are displayed by this author, yet as being sufficiently acknowledged, we shall not enumerate. The third chapter is a confutation of errors in the mode of discovering coals. Here the author discusses at great length the futility of the opinion concerning the *virgula divinatoria*, or the gravitating rod.

'One of these objections, says he, is the phenomenon of the gravitating rod or branch; which, say they, is of such a property, that, while carried along to and fro in a direction parallel to the horizon, if, during this gestation, the bearer happens to pass over the edge or extremity of some coal-mine in the earth, directly beneath him, the rod will that moment be observed to bend downwards, as if attracted by the mine below it. This phenomenon of the rod, they tell you, is indicative of a coal-mine below, and it is therefore called, the *virgula divinatoria*, Aaron's rod, &c. Now rods, or young branches of hazle, have been made use of by gentlemen for this purpose, who finding these rods not to have gravitated at all in such

places as they have made trial upon, conclude at once that no coal-mine is there.

‘ Supposing then the rod to have this *automatous* tendency ; *a non-causâ pro causâ* is a common scholastic fallacy ; and that is the very case here. For this downward bending of the rod cannot be affected by any attraction of gravitation whatever from a coal-mine below, were the mine twice, thrice, manifold, thicker than it is found to be. It is contrary indeed to the most established rules of sound philosophy, to all the laws of nature ; and therefore the objection itself (occurring from the rod continuing in an even and straight posture in the hand of the bearer) is fallacious, and the very supposition of its tendency to the mine by physical attraction false.’

The fourth, fifth, and sixth chapters contains a description of the strata and materials in coal-mines. After describing the subterraneous materials which are either avowed or probable indications of coal, the author proceeds to enumerate the more visible marks of the existence of coal, as they appear upon the surface of the ground, or not far under it.

‘ Coal is generally dug in vallies or low grounds in the parts about Chew-Magna. “ The surface of these parts is mostly a red soil, which under the first or second spit degenerates into marl or loam.” Phil. Transf. 360. 968. There is likewise a reddish soil, which soon terminates in loam, in some of the collieries on this side of Newcastle ; in the neighbourhood of which are found many strata of sand and lime-stone.

‘ Clay of a blue colour, and compact and firm in substance, more or less unctuous to the touch, and lying in beds of any considerable depth. This is called clunch by the miners in some places, and clum by those in others, who call any stiff and heavy clay also by the same name. This lies in several beds, successively, from the surface, in the mine near Dudley ; over and near several of the mines in Somerset, and also in the north of England. If this clay has a very thick stratum beginning from the surface, or near it, (as it has in all the three places just mentioned) it is a pregnant mark of coal below—were there no other example of it than what has been found in the mine at Dudley, this alone were sufficient to ascertain the indication.

‘ Clay of a deep brown colour, very close and heavy, with a mixture of sandy parts in it, is very frequent in collieries either over the mines or near them ; but is not reputed so probable a mark as the other.

‘ To this last may be added distinct beds of clay and sand near the surface, of more or less depth as it happens, the sand being of a coarse grain and red or reddish hue. These are
very

very common in some of the collieries near Newcastle, which sometimes open with deep clay, sometimes with sand, and in some pits with both in succession.

Some miners have given out that a layer of coal of any kind appearing at day light, that is upon the surface, is a good sign of a mine somewhere near it: And the observation may be very just in regard of the substance of good coal, which is a compound inflammable mineral; for wherever a stratum with these qualities are found, it is a certain proof that the earth around it is not destructive of these qualities; and at a considerable depth in the earth the sulphureous parts, wrapt in the stone, may be less liable to waste and decay, than near the surface where it is more exposed to the changes of air, and successions of wet and drought.

An attention is due also to springs of a vitriolic hue, which tinges the channels, ditches, &c. where they run. These are often-times met with in the brooks between Durham and Newcastle, where they are supposed to issue from beds, or to wash beds, of inflammable mineral, from whence they derive their tincture. The water that runs from some collieries near Newcastle is very vitriolic, giving as deep a tincture, with galls, as Scarborough Spaw.

In the neighbourhood of the coal-mines between Newcastle and Durham are large quarries of rock under a gravelly surface, which in some places cut out very massy, and fit for building, or flaky and fit for pavements; there are also others of limestone, coarse and rubly, with small pieces of spar here and there in it; and likewise some of slaty stone, which calcines better, and makes a more durable cement. The veins of coal in some or most of the mines near Mendip are wrapt in a very black and very thin earth; but this earth is not to be considered as necessarily connected with the coal wherever it is found, because in the neighbourhood of those places, where the veins are thus wrapt, a deep bed of earth of the same substance has been cut through at a competent depth, and no coal found at the bottom.

§ 4. Strata by observation, not inconsistent with coal.

All kinds of clay, or marl, which naturalists in England have reduced to six in number—coarse free-stone—coarse limestone—and slaty stone—very hard blue rock—beds of coarse sand—iron stone, which though not in some of the collieries near Newcastle, yet abounds in the mines at Dudley, and is found in some near Litchfield—red earth at the surface, and the same to a considerable depth—lead-ore, of which two or three hundred weight, exceeding good in its kind, was found formed on a vein of coal near Stony-Easton above mentioned;

and much of it in the northern counties among, and some at Mendip on the hills near, the coal-mines there.

‘ The water in the common rivulets and brooks among the coal-mines near Newcastle is of a brownish hue, and in many places discolours the pebbles much in the gravelly channel in which it runs—some springs there issue out of rocky places, and afford a very clear and light water; other springs are strongly petrified; others are gentle or strong chalybeates.

‘ The consistency or inconsistency of particular kinds of earth, stone, clay, &c. with the situation of coal-mines, is a point in which abundance of mistakes are committed by people who live at a distance from coal countries; and who frequently apprehend that to be a mark of no mine, which is found to be very consistent with it in some parts of the world, where mines are. Such mistakes as these would at once be obviated by a general enquiry all over the coal-countries, (partly in person, and partly by epistolary correspondence) and in consequence thereof, by a distinct scheme of the strata of these mines in general; and where the difference between mine and mine in the same or different counties is inconsiderable, to treat them as such in the scheme, and join them together in the same class.

‘ A scheme of this kind would be extremely more feasible than meteorological schemes to assist observers in the calculation of the weather.—This last, depending upon almost an endless variety of accidents and casualties, is not capable of being reduced to any sure established system; but the former depending upon marks of probability absolutely fixed and settled, must of course suggest a more regular and methodical conjecture. The industrious enquirer, far from being lost in the clouds, would in all his researches find himself upon a sure and useful footing; for the discoveries, which he has made, will be a perpetual foundation for the application of most useful conjectures in places, where the success of these conjectures would prove a public blessing; and the short and humble attempts of the kind, like this before us, would be absorbed and lost in the overflowing intelligence, as well as the extensive utility, of such an universal and charitable plan.’

The subsequent chapter treats of the local application of the indicating marks; and the last chapter contains some observations on the methods of preserving coal mines from the injuries of fire and water.

Though this treatise cannot be interesting to the bulk of readers, it may be useful to those who would make themselves acquainted with the subject.

I N D E X.

A.

- Absolute* predestination (doctrine of) stated and considered, 392
- Adams's* concise historical view of the difficulties, hardships, and perils which attended the planting and progressive improvements of New England; design of, 390
- Address* to the proprietors of East India stock; tendency of, 75
- (seasonable) to the people of London and Middlesex, 381
- to the people of England on the inexpediency of dissolving the present parliament, 460
- Adulterer* (the), a poem; tendency of, 465
- Age* of an horse, directions how to know, 270
- Albemarle*, genealogical account of the family of, 286
- Algarotti's* (count) letters to lord Hervey and the Marq. Scipio Maffei, on the state of the trade, marine, revolutions, and forces of the Russian empire, &c. account of, with extracts and character, 321
- Allen's* sermon before the university of Oxford, on 1 Cor. ix. 27, at St. Peter's church, Feb. 19, 1769; design of, 80
- A'meyda*, or the Rival Kings, a tragedy, 208
- American* traveller; summary view of, 25
- Anacreon* and Sappho (translation of the works of) 33
- Annual Register* (the); account of, 145
- Another Traveller!* account of, and large extract from, 261
- Answer*, to a pamphlet entitled

- "The question stated, whether the freeholders of Middlesex forfeited their right by voting for Mr. Wilkes at the last election?" account of, 150
- Anti-Midas*; design of, 466
- Appeal* (Coriat's) to the candid and spirited authors of the Critical Review, &c. 387
- Aquatic* boat-worm, account of, 156
- Arguments* against the doctrine of general redemption considered, 308
- Art cles* (additional) to the specimen of an etymological vocabulary, 7
- Artless* Lovers, a novel; analysis of, 373
- Atbanasian* Creed (Lloyd's vindication of the) 296
- (archbishop Tillotson's letters concerning the) 298
- Ayde's* treatise on courts martial; with remarks and extracts, 257

B.

- Balise* (remarks on a passage from the river) to Merida, 153
- Battle* of the quills; or Wilkes attacked and defended, 160
- Beauties* of nature displayed, in a sentimental ramble thro' her luxuriant fields; character of, extract, and strictures on, 398
- Blackstone's* (Dr.) reply to Dr. Priestley's remarks on some paragraphs in the IVth volume of the commentaries on the laws of England, 292
- Blessings* of liberty; with the fall of Corsica, 379
- Brothers* (the) a comedy; plan of, with extracts and character, 443

Bruciad

I N D E X.

- Bruciad* (the); account of, and extract from, 142
- Business*, pleasure, and prudence, a fable, 74
- C.
- Cæsar* Beccaria Bonesaria's (marquis) discourse on public œconomy and commerce; account of, 69
- Captive* (the) a comic opera, 75
- Card* to W. A. concerning a rhyme, 160
- Carey's* Shakespeare's jubilee, a masque; account of, and specimen, 236
- Cat*, curious derivation of the word, 78
- Cawerhill's* (Dr.) treatise on the cause and cure of the gout; with extracts and strictures, 36
- Character* of Jesus Christ, as a public speaker, considered, 393
- Charlevoix's* history of Paraguay; account of, with extracts, 16
- Chelmsford*, description of, 337
- Coleridge's* miscellaneous dissertations, arising from the xviith and xviiiith chapters of Judges; subject of, with extract and character, 351
- College* (a) exercise; characterised, 71
- Collignon's* moral and medical dialogues; subject of, with an extract, 42
- Comments* of Bull Face Double Fee on the petition of the freeholders of the county of Middlesex, 151
- Compost* (a rich and cheap) method of making, 127
- Concubine* (the), a poem; specimens of, 206
- Cook's* remarks on a passage from the river Balise, in the bay of Honduras, to Merida, the capital of the province of Yucatan, in the Spanish West Indies; character of, 153
- Cooke's* (Dr.) plain account of the diseases incident to children; extract from, and commendation, 185
- natural history of lac, amber, and myrrh; design of, 389
- Coriat's* appeal to the candid and spirited authors of the Critical Review, against ignorance, malevolence, and detraction, with an extract, 387
- Courcy* (John) baron of Kinsale, remarkable instance of his great strength, 229
- Court* of Thespis. 302
- Crossman's* sermon on the unlawfulness of ecclesiastical merchandise, preached at the visitation at Sudbury, in Suffolk, May 25, 1769; extracts from, and character of, 317
- Cursory* view of arbitrary power attempted by kings of England, &c. 458
- D.
- Dalrymple's* letter to the court of directors for affairs of the united company of merchants of England trading to the East Indies, concerning the supervisorship, 75
- second letter concerning the supposed supervisorship, *ibid.*
- Defence* of Mr. Locke's opinion concerning personal identity; account of, 78
- Delicate* distress, a novel, 133
- Description* of a parliament in no instance similar to the present, 71
- De Vergy's* mistakes of the heart, a novel; character of, and extract, 282
- De

I N D E X.

- De Vergy's* lovers, or memoirs of lady Sarah B——, and the countess of P——; account of, and specimen, 353
- Dickson's* treatise of agriculture; plan of, and recommendation, 181
- Discourse* on public œconomy and commerce, 69
- Dissertation* on the conduct of the Jewish sandhedrim, and the advice offered by Gamaliel on the famous trial of the apostles; substance of, and commendation, 195
- Doctor* Last in his chariot, a comedy, 74
- Doctrine* of absolute predestination stated and considered, 392
- Dodd's* (Dr.) translation of the bishop of Clermont's sermons; subjects of, and extracts from, 267
- Drivers*, (the) a dialogue; subject of, 460
- E.
- Else's* essay on the cure of the hydrocele of the tunica vaginalistestis; account of, 466
- English* malady removed; character of and specimen, 468
- Essay* towards a history of the principal comets that have appeared since the year 1742; account of, and character, 385
- on animal productions, 155
- on the Middlesex election, in which the power of expulsion is particularly considered; account of, with extracts and character, 455
- Essays* on several subjects; account of, and specimens, 46
- Essex* (new and complete history of) vol. I. account of, with extracts, 333
- Explanation* of the terms of art in the several branches of medicine, accented as they are to be pronounced, 158
- Explanation* of some difficult texts in the New Testament; account of, and strictures on, 188
- Extinct* peerage of England; specimen of, 486
- F.
- Fair* trial of the important question, or the rights of election asserted against the doctrine of incapacity by expulsion, or by resolution; account of, 366
- Falconer's* universal dictionary of the marine; account of, and an extract from, 168
- Fatal* obedience, a novel; analysis of, 369
- Favell's* (Dr.) review of Abraham's case, with regard to the offering up his son Isaac; account of, 309
- Favourite* (the) an historical tragedy, 461
- Female* captive; extracts from, 214
- Few* scattered thoughts on political moderation, 458
- Forced* marriage; plot of, 375
- Forty* select poems on several occasions, by the right hon. the earl of H——n; characterised, 378
- Four* propositions, &c. shewing that the distance of the sun as attempted to be determined by the theory of gravity is erroneous, &c. account of, 307
- Fox's* dictionary in French and English; design of, 295
- Fox* (the) unkennelled, or the pay-master's accounts laid open, 282
- Free* address to protestant dissenters, as such; character of, 159
- Briton's memorial to all the

I N D E X.

- the freeholders, citizens, and
burgesses, who elect the
members of the British par-
liament, &c. account of, and
character, 380
- French lady* (the) a novel;
some account of, and extract
from, 277
- Friendship*, a poem; account
of, and specimens, 301
- G.
- Garrick's* ode upon dedicating
a building and erecting a sta-
tue to Shakespeare, at Strat-
ford upon Avon; remarks
on, and extracts from, 231
- vagary, or England run
mad, 237
- Garton's* practical gardener, 400
- Georgical* essays; account of, and
extracts from, 124
- Gibbons's* (Dr.) rhetoric; cha-
racter of, with an extract, 288
- Gordian knot*, a novel, 133
- Greene's* translation of the works
of Anacreon and Sappho;
account of, with extracts, 53
- Großer's* new observations on
Italy; summary of, 29
- H.
- Harman's* nature, causes and ef-
fects of comets, considered,
and explained; account of,
and extracts, 383
- Hermit* (the) a novel; plan of,
with large extracts, 217
- Hervey's* (Mr.) two sermons on
Rom. v. 19; subject of, 319
- Hill's* (Dr.) family practice of
physic, 389
- History* of the adventures of
Arthur O'Bradley; account
of, 69
- of Mr. Freeland, 369
- of lady Freemore, 375
- House* of commons (word in be-
half of the), 380
- Howard's* *Almeyda*, or the ri-
val kings, a tragedy; plot
of, and specimen, 208
- Howard's* historical anecdotes of
some of the Howard family,
300
- I.
- Jackson's* *literatura Græca*; de-
sign of, and character, 388
- Jewish* sanhedrim (dissertation
on the conduct of the), 195
- Imports* from New England to
Great Britain, 28
- Indians* of Tucuman and Cha-
co, account of, 18
- Inoculation* (Dr. Ruffel's en-
quiry concerning) in Arabia, 86
- Interesting* letters selected from
the political and patriotic cor-
respondence of mess. Wilkes,
Horne, Beckford, and Ju-
nius, 390
- Introduction* to the history and
antiquities of Scotland, ex-
amen of, 94
- Johnson's* divine truth, being a
vindication of the three im-
mutable attributes, perfec-
tions, or properties of the
true God; account of, with
an extract, 390
- Jones's* philosophy of words; a
specimen of, 77
- Ireland* (report of a journey in-
to the north of) by Sir John
Harrington, in 1590, 174
- K.
- Kennedy's* description of the an-
tiquities and curiosities in
Wilton-house; account of,
199
- King'sale* (Courcy, baron of)
genealogical account of that
family, 227
- Kippis's* (Dr.) sermon on the
character of Jesus Christ as a
public speaker; account of,
with extracts, 393
- Knox's* (capt. John) historical
journal of the campaign in
North-America; character
of, and extracts from, 56
- Knox's*

I N D E X.

- Knox's* (Mr. Hugh) discourses on the truth of revealed religion, and other important subjects; account of, 315
- L.
- Le Poivre's* travellers of a philosopher; account of, 102
- Letter*, to the author of the question stated; substance of, 70
- to the right hon. Horace Walpole, esq. from Dr. Secker, bishop of Oxford, concerning bishops in America, 80
- from a member of parliament to one of his constituents on the late proceedings of the house of commons in the Middlesex election; character of, 149
- to the monthly reviewers, occasioned by their candid and impartial strictures upon a late poem, entitled, "Ambition, an epistle to Paoli," 153
- to the right hon. G. Grenville, occasioned by his publication of the speech he made in the house of commons, on the motion for expelling Mr. Wilkes; substance of, with remarks, 414
- to the bishop of Exeter, 159
- to the right hon. the earl of H—b—h, on the present situation of affairs in the island of G—n—da; subject of, 459
- Letters* supposed to have passed between M. de St. Evremont and Mr. Waller; account of, with extracts, 110
- to the right hon. the earl of Hillsborough, from gov. Barnard, gen. Gage, and his majesty's council of the province of Massachusetts Bay; account of, and extract from, 283
- Letters* (modern) in French and English, 293
- (Algarotti's) 324
- to the ministry by governor Barnard, gen. Gage, and commodore Hood, 458
- Lexicon* (Parkhurst's) to the New Testament, 90
- Literatura Græca*, 388
- Lockman's* business, pleasure, and prudence, a fable, 74
- Love and innocence*, a pastoral serenata, 237
- at cross purposes, a novel, analysed, 375
- Lovers*, or memoirs of lady Sarah B— and the countess of P— 153
- Lunenburg*, remarkable instance of the barbarity of the ancient peasants of that country, 10
- M.
- Macfarlane's* translation of *Temora* into Latin, 237
- MacLaine's* (Dr.) supplement to Mosheim's ecclesiastical history; design of, with strictures, 241
- Malden's* account of King's College, Cambridge, 309
- Male Coquet*, a novel; plan of, 450
- Man and wife*, or the Shakespeare jubilee, a comedy; plan of, with an extract, 377
- Mason's* christian communicant, 392
- Masquerade*, a novel; plan of, and moral, 453
- Medical miscellany* (Tomlinson's) 123
- Memoirs* (genuine) of the life and adventures of miss Anne Elliot; censured, 67
- of the amours, intrigues, and adventures of Charles Augustus Fitzroy, duke of Grafton, with miss Parsons; condemned, 69
- Memoirs*

I N D E X.

- Memoirs* (Swaine's) of Osney Abbey, 154
 — of the late right hon. John, earl of Craufurd; character of, *ibid.*
 — of lady Sarah B——, &c. 353
 — of the life and writings of the late rev. Nathaniel Lardner, D. D. account of, 418
Michaëllis's dissertation on the influence of opinions on language, and of language on opinions; extracts from, and recommendation, 60
Middlesex petition inversed, 71
Midshipman, qualifications and duty of, 169
Minifie's cottage, a novel; plan of, with extracts, 247
Mirror for the multitude; characterised, 303
Monody, written by an abient husband; with an extract, 71
Musgrave's (Dr.) reply to a letter published in the newspapers by the chevalier D'Eon; account of, 304

N.

New circuit companion; account of, and extracts from, 464
Newton's universal arithmetic, (translation of) 447
Nugent's (Dr.) history of Vandalia, vol. II. account of, and commendation, 1

O.

O'Bradley (history of the adventures of Arthur) 69
Observations on the correspondence between poetry and music; design of, with extracts, 107
 — on public liberty, patriotism, ministerial despotism, and national grievances, 153
 — on the duties and offices of a physician, and on the method of prosecuting enquiries in philosophy; plan of, with an extract and character, 348
Occasional remarks on some late strictures on the Confessional, part II. 79
Ode performed at Cambridge, at the installation of the duke of Grafton, chancellor of that university; account of, and extract from 233
 — on dedicating a building and erecting a statue to Lord Stue, cook to the duke of Newcastle, at Clermont; intention of, 308
 — to the people of England, 460
Original poems, by C. R. contents of, and specimen, 378
Oxonian in town, a comedy; plot of, 376

P.

Parkhurst's Greek and English lexicon to the New Testament; account of, with extracts, and strictures, 90
Petrage (the new) or present state of the nobility of England, Scotland, and Ireland; specimens of, 225
Peregrinations of the mind, thro' the most general and interesting subjects which are usually agitated in life; subjects of, and extracts from, 425
Pettingal's enquiry into the use and practice of juries among the Greeks and Romans; strictures on, and extract from, 161
Philosophical transactions, vol. lviii. extracts from, 86
Pluralist, (the) a poem; specimen of, 463
Poemata; strictures on, and specimens, 201
Politeness (essay on) 426
Poli-

I N D E X.

Political contest (the) 152
 ——— conduct of the earl of
 Chatham; character of, ib.
Porny's modern letters in French
 and English; characterised,
 293
Powell's royal gardener, 400
Priestley's (Dr.) considerations
 on church authority; cha-
 racter of, 159
 ——— remarks on some
 passages in the IVth volume
 of Blackstone's commentaries
 on the laws of England, re-
 lating to the dissenters; ani-
 madversions on, 290
 ——— serious address to
 masters of families, with
 forms of prayer; account of,
 310
 ——— considerations on the
 differences of opinions a-
 mong christians; with a let-
 ter to Mr. Venn, in answer
 to his "Examination of the
 address to protestant dissent-
 ers on the subject of the
 Lord's supper; design of,
 with large extracts, 311
 ——— view of the
 principles and conduct of the
 protestant dissenters; account
 of, with animadversions, 430
Prosser's account and method
 of cure of the bronchocele,
 or Derby wry-neck; account
 of, 76
Punch, a panegyric, attempted
 in the manner of Milton;
 with extracts and remarks, 72

R.

Reclaimed libertine, a novel;
 analysis of, 373
Refutation of the false aspersions
 first thrown out on S. V. esq.
 in the Public Ledger, &c. 305
Remarks (occasional) on some
 late strictures on the Confes-
 sional, part II. 79
 ——— on the review of the

controversy between Great
 Britain and her colonies;
 character of, 153
Remarks on the characters and
 manners of the French; cha-
 racter of, and specimen, 330
 ——— upon a sermon preach-
 ed by the rev. Mr. James
 Scott, at the visitation at
 Wakefield, 398
Reply to the comments and me-
 naces of Bull Face Double
 Fee on the petition of the
 freeholders of the county of
 Middlesex, 151
Richard in Cyprus, a tragedy,
 plot of, and extract, 461
Robinson and Boddy's letter to
 the bishop of Exeter, con-
 cerning the abuse of sir Mar-
 maduke Darell's charity;
 account of, 159
Rowe's Pasquin, extract from
 147
Russel's (Dr.) enquiry concern-
 ing inoculation in Arabia, 86
 S.
Saunier's guide to the perfect
 knowledge of horses, 270
Schomberg's critical dissertation
 on the character and writings
 of Pindar and Horace, 155
Scott's sermon at the visitation
 at Wakefield, in Yorkshire,
 July 25, 1769; subject of,
 and character, 315
Seasonable address to the people
 of London and Middlesex,
 upon the present situation of
 public affairs; account of,
 381
Sentiments of an English free-
 holder on the late decision
 of the Middlesex election;
 account of, and extracts, 362
Shakespeare's garland; extracts
 from, 234
 ——— jubilee, a masque,
 236
Sharp's representation of the in-
 justice

I N D E X.

- justice and dangerous tendency of tolerating slavery, or of admitting the least claim to private property in the persons of men in England; account of, and extracts from, 124
- Shenstone's* works, in prose and verse, vol. ii. character of, and extract, 116
- Sheridan's* plan of education for the young nobility and gentry of Great Britain; design of, with animadversions, 372
- S.
- Siege of Quebec* (the), a poem; characterised, 464
- Smith's* (Dr.) student's vade mecum; account of, with extracts and animadversions, 430
- Some few observations on the present publication of a speech of a right hon. gentleman against the expulsion of Mr. Wilkes,* 379
- Spallanzani's* essay on animal productions; account of, and specimen, 155
- Spanish lady*, (the) a musical entertainment; account of, 463
- Speech* (a) without doors, on the subject of a vote given on the 9th of May, 1769; commended, 70
- of a right hon. gentleman on the motion for expelling Mr. Wilkes, Feb. 3, 1769; examen of, and character, 357
- Stedman's* physiological essays and observations; analysis of, and extracts, 122
- Sterne's* (Mr.) sermons; vol. v. vi. and vii. subjects of, with extracts, 48
- Stratford jubilee*, a comedy; plot of, 237
- Stretch's* beauties of history; character of, 466
- Swayne's* memoirs of Osney Abbey; character of, 154
- T.
- Thorpe's* registrum Rossense; account of, 274
- Tillotson's* (archbishop) letter to bishop Burnet concerning the Athanasian creed, 298
- Tomlinson's* medical miscellany; design of, and specimen, 128
- Travels of a philosopher,* 102
- Treatise upon coal-mines*; account of, with extracts, 469
- Trinculo's* trip to the jubilee, 378
- True intention of Dr. Musgrave's* address to the freeholders of Devonshire; account of, 239
- Two novels*; the delicate distress, and the gordian knot; plan of, and specimen, 133
- V.
- Venn's* free and full examination of the rev. Dr. Priestley's free address on the Lord's supper, 80
- Vindication of the right of election against the disabling power of the house of commons,* 457
- W.
- Weymouth's* (lord) appeal to a general court of India proprietors considered, 305
- Whitfield's* (Mr.) farewell sermon preached at the tabernacle in Moorfields, August 30, 1769. 320
- Word* (a) in behalf of the house of commons; or remarks upon a speech supposed to have been delivered by a right hon. gentleman, on the motion for expelling Mr. Wilkes, 380
- Y.
- Young's* six months tour thro' the north of England; plan of, with extracts, and character, 401

END of the TWENTY-EIGHTH VOLUME.

